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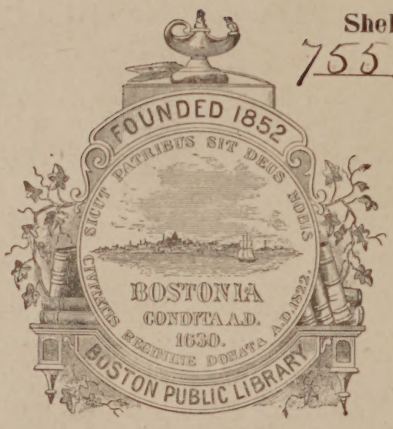

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NOTE.

THIS Discourse is printed as a memorial of the occasion on which it was delivered. As there was no special reason for sending it at once to the press, the publication has been delayed till a final account of the cost of the church could be given, with other information, in the Appendix. The recent meeting of the Proprietors, at which a full report was made, enables us to present a statement alike complete and satisfactory.

Order of Services,

WEDNESDAY, DECEMBER 11, 1861.

I. VOLUNTARY.

II. CHANT.

"Oh! come, let us sing unto the Lord."

III. INVOCATION.

BY REV. RUFUS ELLIS.

IV. ANTHEM.

"The Lord is in his holy temple."

V. SELECTIONS FROM SCRIPTURE.

BY REV. CHANDLER ROBBINS, D.D.

VI. HYMN.

HALLOW the temple that we rear,
Eternal Father! to thy name:
Within it now, in love and fear,
We come to light devotion's flame.

Here may the voice that stilled the wave,
Forgave the sinful, blessed the child,
And won the loved ones from the grave,
Still breathe its accents firm and mild!

Here may *his* memory still appeal
Who harmonized our inward strife,
And to each careless heart reveal
The deep significance of life!

Here may earth's pilgrims oft forget
The paths their bleeding feet have trod,
And learn to struggle onward yet,
Cheered by the Fatherhood of God!

VII. DEDICATORY PRAYER.

BY REV. ORVILLE DEWEY, D.D.

VIII. HYMN.

'Tis life to know thee, Father!
'Tis joy to seek thy face
Where soul and soul together
An upward flight may trace;
Now, Father, come! renewing
Old times of praise and prayer,
Thy spirit's deep subduing
We ask for here as there.

All beautiful and holy
Our house we consecrate,
That we, while kneeling lowly,
May find it heaven's gate;
That faith may still be surer
As here it grows to sight,
And love become yet purer,
And weakness gather might.

O spread abroad thy glory,
And make man's spirit strong
To live the Gospel story,
To learn the Gospel song
Thy sons above are voicing, —
"Father, thy will be done," —
Till both the choirs, rejoicing,
On earth, in heaven, be one.

IX. SERMON.

BY REV. E. S. GANNETT, D.D.

X. HYMN.

THOU great Invisible, whose power
Called countless worlds from realms of night!
Fold o'er our temple, from this hour,
Thy wings of everlasting light.

Inspire, O God! the hearts that dare
To name these courts thy dwelling-place:
We only build the altar-stair;
We cannot mount without thy grace.

Christ's blessed manna here we seek,
The bread which none e'er sought in vain:
Here give us, while the flesh is weak,
His cup of strength baptized in pain.

Life of our life! the trembling mind
Knows but one Pilot o'er the deep:
May every soul that Pilot find,
Who cometh here to pray or weep, —

Until, across life's shadows, we
To cloudless skies in bliss awake,
And through heaven's lifted portal see
The resurrection morning break!

XI. CONCLUDING PRAYER.

BY REV. S. K. LOTHROP, D.D.

XII. ANTHEM.

"How holy is this place!"

XIII. DOXOLOGY.

"From all that dwell below the skies."

XIV. BENEDICTION.

DISCOURSE.

"I AM NOT COME TO DESTROY, BUT TO FULFIL." — MATTHEW v. 17.

WHEN Christianity entered the world, it wore the appearance of an aggressive faith. To the eye of one who looked only at its outward relations, ignorant of the purpose and method of its action, it seemed to be an assault upon opinions, habits, and usages intrenched in the popular esteem. The Jewish rabbi and the Heathen priest, the Roman ruler and the Greek philosopher, concurred in pronouncing the gospel a destructive innovation. How could they form any other judgment? In the presence of idolatry, the Christian faith declared that God was a spirit; in denial of polytheism, it affirmed the Divine unity; in the seat of Hebrew ceremonial worship, it discarded all sacrifice but that of the will, and all ritual but that of the life; out of the bosom of Pagan immorality, it called men to repentance and self-denial; in the midst of superstition and vice, it lifted up a cross, as at once the symbol and the means of perfection. Its progress to universal empire could be marked only by the overthrow of altars, the downfall of institutions, the reconstruction of the social state. Wherever successful, it would

work radical changes in the character and condition of men. Whenever opposed, it would summon celestial aid to its side and defy the powers of hell. Was it not justly regarded as an aggressive faith? Was it not true in reference to the intention as well as the effect of his ministry, that He whose influence would be shown by these results "came not to send peace, but a sword"?

When, however, we examine the contents or the history of our religion, we find that the judgment which rested on a superficial acquaintance with its character must undergo large qualification. So far was Christianity from instituting a rude warfare with the errors which it was meant to supplant, that, as the Saviour had foretold, "the kingdom of Heaven" rather "suffered violence" from those who with unprepared hearts rushed into its embrace. The images under which he described its successful inroad upon the life which had become hard and sterile, and therefore needed renovation, suggest only the idea of a silent and gradual influence, — the seed which grows without noise, the leaven whose action is known only by its effects. It is a significant, as it is an undeniable fact, covering, or disclosing, one of the original features of the gospel, that, while it undertook a revolutionary work, nothing less than to change the belief, the worship, the consciousness, and the intercourse of mankind, to introduce new ideas, new principles, new sentiments, new relations, new standards of conduct, new purposes, and new hopes, — a change this which it contemplated so great, that by those to whom the visible agencies for bringing it about

were intrusted it is called "a new birth" and "a new creation," — the forces on which Christianity relied for conducting this enterprise were truth and love. Its method was contrary alike to the temper of the time and to the traditions of the past. Obeying a higher than human wisdom, it spent little of its strength in direct assault, did not stop to clear the ground of weeds before it planted the Divine word, dealt in affirmation rather than in denial of any kind, was very clear and very positive in its affirmation, and with a sublime confidence in its own teachings threw them into the world's atmosphere, to overpower its noxious qualities by mingling a healthful influence with them. Can any one read the New Testament and not be impressed by the absence of that element of controversy, which furnishes the strength, or the weakness, of so many of the books in our theological libraries? The very word offends our associations with the name of Jesus. We find scarcely a trace of a disputatious spirit in the writings of either of the apostles, except Paul; and of him it is plain, that when left to his own choice, he delighted in positive much more than in negative statement. Of Paul do I speak, "by the grace of God, defender of the faith"? Sadly have men misconstrued the example of the great apostle. How did he uphold the truth of which he was the champion? By expending his sinewy strength in the demolition of popular errors, or by an anxious endeavor to remove every objection that a doubtful mind might raise? No: his defence of the new faith consisted in believing it with his whole soul, and proclaiming it in those clear tones which are the

natural utterance of full conviction. His denials are, in form as well as in substance, emphatic affirmations. "We know," that is his way of annihilating heathenism, by a quiet stroke of the pen, "we know that an idol is nothing in the world, and that there is none other God than one." Listen to his description of the service to which he had devoted himself; "Unto me is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;" "riches," realities of inestimable value; not half-formed conclusions or meagre guesses. Read the whole of that third chapter of his Epistle to the Ephesians, which for grandeur of thought, depth of feeling, or rhetorical structure is unsurpassed by any production of Christian genius from that age to this, and see with what vehement delight Paul held up the positive and distinctive elements of Christianity to the admiration of his fellow-believers.

"I am not come to destroy, but to fulfil," said the Author of our religion, in the same breath in which he repeated those laws of a spiritual experience, — the beatitudes, as we most justly call them, — the effect of which, if entertained by his followers, could only be to scatter the Jewish economy to the winds. Yet never were words spoken of more literal truth. Destruction was not his office, who revealed in his own ministry the meaning of that cumbrous preparation, through which lawgiver and priest and prophet and people had opened a way for his appearance. Whatever fell, fell because it could not stand in his presence, even as the band of armed men in the garden; not because he

turned the enginery of Heaven upon it: fell, because it had either accomplished its end or had proved its insufficiency. Judaism sank beneath the cry, "It is finished." Paganism was pierced to the heart by the angelic voice, "He is risen." Such was the destruction which Christ wrought; through "the bringing-in of a better hope," by virtue of his being made to sustain his momentous relations to humanity, "not after the law of a carnal commandment," false or true, "but after the power of an endless life."

The lesson deducible from this survey of the early days of our religion, if it be contradicted by some of the tendencies of our own time, is only the more worthy of attention. It instructs us to this effect, — that the duty of the Church is to affirm rather than to deny, to confirm rather than to unsettle; that it should be more eager to communicate truth than to attack error; that its aim should be, through all its instrumentalities, and especially through the pulpit, its most frequent channel of influence, whether upon itself or upon the world, to create, increase, and fortify faith. The Church is the visible agency of God in behalf of the gospel. It should be conducted according to the pattern which was given on a holier mount than Sinai; the mountain from which the Redeemer addressed, not his immediate hearers only, but the generations of men to the end of time. The Church should follow the example of him who went through city and village, "preaching the gospel of the kingdom" in distinct, unequivocal terms; leaving the perishable to its natural decay by the side of his immortal truth. The work of the Church in

our day, as in all ages, cannot be better described than in the charge of the apostle, "Let all things be done unto edifying." Edification, building up, is the business of the Church, through its institutions, its ordinances, its ministers, its whole activity and vitality. Destructive criticism is not its appropriate function. Denial is not the tone in which it should seek to express itself. It should neither attempt to show how little may be believed, nor how much may be questioned. That is not its proper service. Neither is its special office discharged through a defence of individual rights. It is the author of freedom only so far as it makes men "the Lord's freemen." It may countenance independence only in connection with reverence. The Church, with all its equipment, stands upon authority. It stands up for authority, the authority of the Master. It is Christ's church, bearing his name on its standard and on its forehead. It must be loyal, and its loyalty must be genuine; not such as comes under suspicion in peaceful, or in troubled times; not such as takes an oath only to conceal treason, or holds an office only as an opportunity for damaging the interests which it is bound to support: but a loyalty that never, in word or act, swerves from the confession, "Lord, to whom shall we go? thou hast the words of eternal life."

There is a place for the most resolute criticism among the provisions of God for the soul and the world. It has its place, and its value. Religion neither abhors nor dreads it. Christianity neither despises it, nor trembles before it. Let the Bible, the gospel, the teachings of the Church, the beliefs of the past, the assertions of the

present, be subjected to the most severe and impartial examination. Detect every blemish, expose every weakness; cross-examine the witnesses, canvass the miracles; tear the diadem of glory, or the crown of thorns, if you can, from the head of the Anointed One; analyze, dissect, curtail, decry revelation; lay bare, or overturn, the foundations of faith: so long as all this, or any part of it, is done as all honest work should be done, with a good purpose and by fair means, let it be done. But it does not belong to the Church to carry on this process. It may permit certain parts of the process to be conducted within its borders; but it is not the business of the Church, through its offices or its servants, to make men doubt. Who ever thought that it was one of the functions of government to foster rebellion, or of a tribunal to destroy confidence in its own decisions?

The present generation is standing, as every previous generation has stood, between the opposite tendencies to faith and to skepticism. The peculiarity of the present age lies in the fact, that it is conscious of holding this position. Such a consciousness must make it both uneasy and arrogant. Investigation, if possible, and, until inquiry has been pressed to the utmost, suspense of mind, is the rule prescribed on one side; belief justified, if it may be, by careful study, and where such study cannot be pursued, reliance on accredited authority, domestic, social, or ecclesiastical, is the advice, or the demand, on the other side. In regard to the alternative here presented, there can be little doubt what counsel the Church should give, or what influence it should exert. Remembering the words of its Founder,

"I am not come to destroy, but to fulfil," it should encourage and protect faith. To denounce the skeptic, or defame the infidel, is no part of its duty: it should neither delight in calling hard names, nor assume an air of wounded dignity. But it does not fall within the province of the Church, as a divinely ordained or as a spiritually constituted body, as a providential arrangement or as a natural result of the gospel, to become the champion or expounder of a skepticism which receives nothing on trust and impatiently discredits the most familiar evidence.

The Church should refuse to extend encouragement to skeptical tendencies, not only because by sympathy with such tendencies it strikes a blow at its own existence, but because their indulgence is unfavorable to the production of the highest form of character. We neither deny the relation of free inquiry to the progress of truth, nor allege the sinfulness of doubt. Even unbelief becomes sinful only in connection with the motive from which it springs. Some men cannot help doubting. The balance of elements is not the same in every mind. While some find it easy to believe, others find it hard; not through a perverseness of the will, but through an intellectual embarrassment, neither of their own creating nor of their own seeking. Moreover, skepticism has its rights which it is entitled to defend, and its uses which it is folly in the believer to disallow. A man is not bound to be convinced by Paley, nor to be shocked by Hume. The gospel is more worthy of credence for having been regarded with distrust, just as we feel a greater security in the walls of this house for the

jealous inspection that has been bestowed on them. Denial provokes vindication, and vindication clears away or subordinates difficulties. Christendom at this day is the heir of a surer faith for the hesitation and unbelief by which that faith may seem to have been hindered. Still it is neither wise nor safe to make denial our habit. It is not a mark of wisdom, to cherish tendencies which prevent the mind from embracing truth. Strength of character lies in decision, not in hesitancy; in action, not in delay. Men are not made happy by unbelief, nor good by negation. How can they be? "Of thorns men do not gather figs, nor of a bramble-bush gather they grapes." Because the tendency of which we speak is natural, it does not follow that we should give it all possible encouragement. The appetites are a part of our constitution, the passions belong to our nature; but they may not therefore have full indulgence. It is an abuse of language, to talk of injustice done to the mind by restraining it from the wildness of licentious criticism. As well say that a child is treated unkindly, when prevented from wandering through the streets, amidst rude people and unknown dangers. Denial impoverishes the mind, starves the heart, beggars the conscience, ruins the soul, makes a man weak, miserable, contemptible. Why invite men to commit spiritual suicide? If aspiration and accomplishment are the wings of the soul on which it rises to heaven, doubt clips those wings and is watchful to prevent their growth. Mental independence and mental force are often confounded; but they are neither the same, nor do they stand in the relation of cause and effect. Freedom

is neither the end of life, nor a means to that end: it is nothing but an opportunity. Is free inquiry a privilege which has no limits, or a duty which has no conditions? Call it privilege or duty, it is in fact an instrument, that should be used judiciously. Call it the telescope which distinguishes between appearance and reality, or the beam which by marking the true weight prevents imposition, — it is useful only for the purpose to which it is fitted. Free inquiry is a method, not a result; and by no means the only method which we should adopt for the furnishing of our minds, lest we fall under the Apostle's description of those who are "ever learning, and never able to come to a knowledge of the truth." There have been those, even in sober England, who have accounted Free-thinker a nobler name than Believer; as if he who assays the coin were a richer man than he who possesses it. The utmost that free thinking or free questioning can do, is to ascertain what may be believed; and unless it pursue the investigation calmly and humbly, — yes, humbly, when the themes on which it is employed are the character and manifestation of the Sovereign Ruler, — how can it discover, much less authenticate, truth?

Let us farther be reminded, that all lofty purpose or glorious achievement has been prompted and sustained by faith. As Paul said in explanation of his apostolic fidelity, "We believe and therefore speak," all high enterprise, all strenuous effort, all secure success might write its own history in the single line, "I believe, and therefore" undertake, persevere, prevail. Faith is the inspiration of every great cause, of every generous

movement, of every worthy sacrifice, of every triumphant hope. It is at once the author of beneficial change, and the guardian of whatever is worthy of preservation. Does it look only towards the past, with an unintelligent or regretful gaze? Nay: its face is rather turned towards the future, with an eye that pierces distance and obstruction. Faith is hopeful and brave. Take it out of men's hearts, and you leave them a prey to discouragement. Let it fill their hearts, and nothing can intimidate them. "If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you," is a promise whose meaning was not exhausted when the age of miracle ceased.

Let me not be misunderstood. I do not use the word which I have occasion so often to repeat in any technical, nor at this moment in a strictly theological sense. I am not speaking in the interest of a sect, but on behalf of truth and the Church. I do not say what must be believed; but I do maintain that positive belief, strong conviction, is the root of excellence and the mainspring of practical force. And I cite the history of the world and the structure of our being in support of the affirmation. Men will not work without a motive; belief of something to be gained or lost supplies that motive. Worship requires faith in an object of worship; obedience requires faith in law, and in a power that can sustain the authority of law; love requires faith in the character of the thing or the being on whom the love is lavished. Faith is the bond which unites earth to Heaven; nor less is it the cement of society. It is on the

believing temper that the welfare of the world hangs. Unbelief is necessarily destructive. Inquiry can only prepare the way for construction or acquisition, as the pioneers of an army clear the ground for the operations of the main body.

Is it not plain in the light of these facts, why so much stress is laid on faith in the New Testament? We cannot mistake the tone of the Christian Scriptures. From beginning to end they insist on the importance, necessity, validity, and efficacy of faith. Do they use strong language on this subject? Unquestionably. And why should they not? When should strong language ever be used, if not in treating of the highest interests of man? Salvation and life are matters on which the only instruction that can be satisfactory must be positive. A timid or doubtful tone in the documents from which we draw a knowledge of our religion would have been the height of cruelty. If Jesus held the position which he claimed to hold as the representative of the Divine Majesty — "he that hath seen me hath seen the Father," — he was required by the significance of that position to speak authoritatively. "I say unto you," was the proper formula in which to clothe his demand on the attention of his hearers. What men needed then, always have needed, need now, and always will need, is instruction which they may take unhesitatingly to their hearts. Christ was too mindful of human want to put himself on a level with other teachers. Because he understood the depth of that necessity to which he brought relief, he said to his immediate followers, and through them to us, "Ye believe in God,

believe also in me;" to us, again, through the reproof which he addressed to one of their number, "Blessed are they who have not seen, and yet have believed." It was out of the tender compassion which he felt for our race, that, when he gave his Apostles their commission to "preach the gospel to every creature," he added the fearful, ay, and gracious words, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," — will be condemned, ruined, lost; because he must be. No vindictive or arbitrary sentence is required for the fulfilment of these words. They take effect through the moral connections which are inseparable from consciousness and responsibility. If it was but an axiom of the spiritual life which Jesus pronounced, when he said that "they who hunger and thirst after righteousness shall be filled," it was an equally evident proposition, that they who live without faith must perish.

In justice, however, to the gospel, and in justice to ourselves, let us accept the term in the sense which it bears in the New Testament. There, it is not encumbered with mean or narrow associations. Faith, as it stands in the Bible, is a grand and glorious word. It sweeps over the universe in its significance; mounts up to the throne of God, and lays a reverential hand on the attributes of the Most High; runs through the past to the beginning, when the heavens and the earth were made; reaches forward, till it grasps the results of Divine government and human agency through the periods of an endless duration; and brings within the mighty burthen of its meaning the spiritual realities which

science cannot measure, and philosophy cannot reach. Let not the dogmatist nor the bigot degrade it to the uses for which alone they think it fit. Shall the sword with which Michael drave the arch-fiend from heaven be seized by every puny arm that would lay an adversary low? I ask neither one school nor another, the philologist nor the theologian, to give me the definition of faith; for I find a better than they can furnish in the text, which, in the only terms commensurate with the height and breadth of its true import, declares that "faith is the evidence of things not seen, and the substance of things hoped for." That was what the writer to the Hebrew Christians understood by faith. That was what Paul understood, when, sitting beneath the shadow of the cross, he wrote his matchless argument for the insufficiency of any other ground of justification or means of holiness. That was what James meant, when he put into the mouth of a Christian believer the words, "I will show thee my faith by my works." That was what the Lord himself meant, when he said "O thou of little faith, wherefore didst thou doubt?"

If, under the restrictions of the gospel history or the requisitions of the Christian argument, the word obtain an immediate connection with him who is pronounced the "Author and Finisher of our faith," it does not lose the broad and lofty character which we have ascribed to it. It is still belief in facts of which the senses do not take cognizance, and in truths disclosed to a higher faculty than the reason. Man's chief endowment being that through which he acquaints himself with God, reason is not his highest endowment. The reason

points to God, but does not lead us to Him, simply because it cannot. Reason may legitimate the processes of the spiritual understanding, but it cannot create them. Neither can the spiritual understanding, by which I mean the religious faculty in our nature, educe them from itself. They must be awakened by an external influence, as the life of the plant must be stimulated by the air. That influence obtains access to the soul through the consent of faith. Revelation is an indispensable necessity of man, if he would realize the fact or obey the law of his own perfection; since he cannot become perfect without religion, and religion cannot become a sound part of his experience without revelation. It is in virtue of its office as a revelation, that the gospel connects itself with the religious nature of man, and Christ enters the soul through faith. A large part of the perplexity in which the relations of reason with faith have been involved disappears, when we distinguish the special function of religion, which is to connect the soul with God. This, — which, we repeat, reason cannot do, and therefore cannot make us religious, — faith will do, by availing itself of the soul's receptivity of Divine influence. Christ awakens this receptivity, and then supplies the soul with the knowledge and the aid, of its want of which it may have been but faintly conscious before his approach. In his address to the human being, he recognizes both man's capacity, the capacity of receiving the spirit of God which shall make him spiritually-minded, and man's inability, or insufficiency to himself, arising in part from the imperfection of his powers and partly from his abuse of those powers,

— in other words, an incompetency growing out of his ignorance and his guilt. The gospel seeks man as made for God, yet as having through sin lost sight of God; and, by its disclosures of the character, mercy, and will of the Heavenly Father, enables him to lay hold on that knowledge which is "eternal life." Now, what relation has reason to this history of the regenerated and perfected soul? The relations, first of herald, and next of interpreter; in the first instance authenticating by proper tests the credentials of the messenger from God, and then determining by just methods what meaning should be put upon his instruction: even as Daniel, in the presence of the Babylonian monarch, pronounced the hand which traced the mysterious characters on the wall to have been sent by God, and then gave the interpretation of the writing. Reason is neither ignored nor undervalued by the believer; but it is neither exalted above revelation, nor lifted into equal dignity with it. Its place is not on the top of the mountain, by the side of him who taught the multitude; but with them, listening in reverent admiration. It should stand at the foot of Calvary, not with the scornful exclamation, "Let him now come down from the cross and we will believe him;" but with the awe-struck confession, "Truly this was the Son of God."

Let me add that when I speak of the proper tests for authenticating a revelation, I wish to remind you that religion is not included among the exact sciences, to be established by demonstration. There is no Euclid for the Christian to study as his text-book. Moral evidence is the only kind admissible in the case; and it is as

unreasonable to demand a different kind of proof, as it would be, to estimate the merits of the Paradise Lost by the same standard by which we decide on the value of Bacon's Essays. And, farther, when I speak of just methods of interpretation, I mean those which are adopted in every other case for apprehending the sense of language, whether our own speech or a foreign tongue; because revelation comes to us in human language, and the only way in which we can ascertain its contents is by such study as we should bestow on any other written communication.

We justify faith, then, on the ground of its general influence on character, but especially in view of the relief it affords to man's spiritual wants. And we maintain that the teachings of Christ and the whole strain of the New Testament harmonize with the lessons of universal experience in enforcing the necessity of convictions, that shall present a passive, if not active, resistance to the skeptical tendencies which disturb society. And we further claim, that it is the duty, and privilege, of the Church to implant, strengthen, and extend faith. The Church can grow only as it is just to this service. Its prosperity depends on the positive element in its consciousness; on the truth which it holds, not on its antagonism to error. Ecclesiastical history might afford us many examples in point. Let me cite two, which have a special value for us.

By one of those unfortunate mistakes through which a permanent designation is drawn from a temporary or secondary fact, the Reformation of the sixteenth century is known under the name of Protestantism. Such

a name serves only to perpetuate the idea of difference, dissent, contradiction; hiding from view the cause of the success that attended the movement to which Luther gave the decisive impulse. It was not the exposure of Romish errors, that lent vitality to the Reformation. It was not this even which drew people to the Reformer's side. Glad as they were to hear his bold words, they did not need to be told that the Papal Church was the seat of corruption. If he had been content with denouncing Indulgences, or any other, or all other Popish follies, he would have been but a meteor flashing across the gloom of his age, soon lost from sight. Luther was not satisfied with denial. He planted himself on a positive doctrine. He preached justification by faith. However erroneous his interpretation of this doctrine, it was an affirmative statement; which he held to be the truth, and which he advanced, defended, lived for, and was ready to die for. So too, when Calvin made himself Pope in Geneva, he did not waste his strength in pulling down the walls in which such serious breaches had already been made. He constructed a new system. His desire was not so much to let people out, as to bring them in; and keep them in, shut up very closely. And he succeeded: as every resolute man will succeed, who takes a positive conviction, that has become a part of his own intellectual and spiritual being, into the world, and tells men that it is God's blessed truth; even though it should have as little of a Divine look as the "Institutes" themselves. Faith is contagious.

If we come down towards our own time, we meet with a signal illustration of the efficiency of clear, calm

faith, in the early development of Unitarianism in this country. The men with whom it began preached what they believed. They did not become assailants nor even protest-ants, because they relied on direct inculcation of truth for the assent which they wished it to receive, and which it did obtain. They neither attempted nor desired to wear any disguise. There never was a more senseless charge than that which imputed to them a habit of concealment. What had they to conceal? Their rejection of the Trinitarian dogma? A body of men in a land in which this tenet was commonly embraced, preaching Sunday after Sunday, for years, in open houses, to curious, or incurious but not dull hearers, and not alluding to such a dogma in any of its forms of statement, or any of its relations, through sermon, prayer, address, or sacred song; and by this most distinct indication of unbelief protecting their unbelief from notice! Was there ever an imputation more manifestly false? They held to the value of a correct positive faith, and therefore confined themselves to its delivery. When they were put upon the defensive, they showed themselves ready for the conflict. Circumstances called them into controversy, and they accepted the challenge to vindicate their right to the Christian name. It was not because Channing and Ware were eager to defend their own characters, that they took up the pen of the combatant. Their consciousness of rectitude was a security against more than temporary injustice. But they were "bound in spirit" to clear the gospel from the charge of inadequacy, and its records from the burthen of grievous misconstruc-

tion. Had Buckminster lived a little longer, I cannot doubt that he would have been among the foremost in repelling the charge alike of dishonesty and of departure from the Bible. Dishonesty, in following with humble but sincere faith the example of him who said, "I came not to destroy, but to fulfil"! Departure from the Bible, in them who made it the subject of constant study, and drew from it the materials of devotion and discourse! Their influence was not destructive, nor their temper skeptical. If a man ever lived, whose strength of conviction or whose delight in the New Testament entitled him to the name of a believer, it was the honored instructor, whose reverence for "the truth as it is in Jesus" led him to compose his unanswerable volume for "not believing" what he regarded as a denial of that truth.

It devolves, then, on us through the obligation of our ecclesiastical inheritance, and under the constraint of a higher example than that even of Reformer or Apostle, to turn the positive side of religion towards the world. It belongs to Christian people, to the Christian ministry, to the Church in all its departments and relations, to be affirmative. Even its warfare with sin will be most successfully conducted by maintaining the authority of those truths, which unfold the love of God and the destiny of man. The gospel overcomes the obduracy of the human heart, not so much by defiance as by attraction. "If I am lifted up," said Jesus, "I will draw all men unto me." It is not the least remarkable feature of the New Testament, that condemnation, clear and strong as that is when directed

against the transgressor, is not the style of address which it prefers. "I am come to call sinners to repentance," was the Saviour's description of his work, "to seek and to save that which was lost." Christianity attacks social corruptions as the medical science of our day attacks disease, less by a direct effort for its expulsion than by arousing the recuperative energies of the constitution. "Let the dead bury their dead" is the suggestive apothegm, by which it reminds us that the world may be left to dig the grave in which its errors shall disappear, while the labors of Christian philanthropy assume a more productive character. Yes: the gospel way of saving men is by infusing new blood into their veins. "I am come that they might have life, and that they might have it more abundantly." More, more, is the key-note of the Divine symphony, which was first heard from the harps of angels over the plains of Bethlehem; more of truth, more of love, more of life, more of God; "grace upon grace," that "Christ," as says the Apostle, "may dwell in your hearts by faith" — "by faith," mark ye, my hearers — "that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth and depth and length and height and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Oh! how mindful was Christ of man's great want. On his side the promise, "Ask, and ye shall receive." On ours, the cry at the beginning of the Christian experience, "Lord, help thou mine unbelief;" and ever afterwards the prayer with which the sacramental host besiege the gates of heaven,

"Increase our faith." What prayer more needed on human lips? What cry more sure to be heard?

It belongs to the Church to communicate positive instruction. Let me illustrate this by one or two examples.

With the single exception of the alternative between faith and skepticism as the controlling influence of the mind, no question is of more serious import than that which concerns the authority of the Bible. In this question are involved many inquiries which the studious or anxious mind may prosecute for its own satisfaction; inquiries respecting genuineness, authorship, inspiration, and other topics of little less magnitude. But before entering on these inquiries a previous point should be settled, to wit, in what state of mind shall the great question be approached. Shall the presumption be in favor of the Bible, or against it; or shall the volume be taken up without any feeling either of respect or of distrust, as if it had been but yesterday disinterred from the ruins of antiquity? Now I say that on this point the Church cannot be silent, since she is bound to claim for the Bible a reverence bestowed on no other book. Let critics and interpreters wrangle as they may over its pages, let it present grave difficulties to the student, let it exhibit undeniable imperfections or discrepancies, let us hold its several parts in very various appreciation, still it is the volume which the Church lays on her altars and places in the hands of her children; and which therefore she must protect from sacrilegious affront. She is not required, for the sake of impartiality, to suppress her grief and indigna-

tion, when she sees the Bible subjected to treatment like that to which the human being is exposed on the block of the slave-market, — handled with a cold curiosity or a barbarous freedom, that shocks the sentiment of faith in the one case as much as it outrages humanity in the other. If it be, or if it but may be, the storehouse of Divine influence, it should stand in the midst of tender and sacred associations. What if it contain much that is not from Heaven? None but an idiot would turn a herd of swine into a field of grain, because weeds grow there also.

Accepting the Bible as at once authoritative and sufficient in its instruction, we are confronted by the stupendous fact of mediation, constituting the thread of its Divinely constructed history, and giving unity to its various contents. Passing over earlier examples, we open the New Testament only to find the mediatorial work of Christ the axis on which its whole thought turns. The office which he fills is distinctly named, — "Mediator between God and men;" its purpose clearly announced, — to reconcile man to God; the "gospel" being the title of the new method which God adopts for executing his purposes, Christ the agent, "atonement" the end. We need not pause to notice the adaptation of this agency to human want, or the support which it derives in its demand upon our faith from the analogies of experience. Through the abundance, as well as the peculiar character, of the aid which he furnishes, Christ is emphatically Mediator. As such he should be regarded and represented. The Church should hold up his mediation to the world, in answer to the inquiry,

What is Christian faith; for, just so far as the reply shall be positive, it will be profitable. Is it not a mistake, when men are both so busy and so ignorant, to divert attention from the great fact, which gives their true meaning alike to the mission and to the cross of the Saviour, by opening questions that provoke difference and debate? How much better for every one, who believes in the specialty of the Divine arrangement which found its culmination in Jesus of Nazareth, to adopt his view, the burthen of whose preaching was "Christ the power of God and the wisdom of God." The value of the negation which puts the Unitarian in opposition to the rest of the Christian world lies in the affirmative ground which it enables him to take in regard to the unity of the Supreme Being; a unity neither compromised nor confused, in his case, by an appearance of evasion. For the sake of ascribing to the one true God the glory which is His alone, let the mediation of Christ rest on a denial of his participation in that glory. But from denial let the soul spring, as if escaping from painful contemplation of error, into the joy of a cordial faith towards him who "died, the just for the unjust, that he might bring us unto God."

If I may add one more example of the value of positive over negative statement, let me cite the Christian doctrine of retribution. How distinct and solemn! What is that doctrine, but an assertion of the indestructible relations which exist between character and experience; between righteousness and happiness on the one hand, and between sin and suffering on the

other? The sinner cannot go unpunished, because he creates the material of misery with which he is loading his own bosom. In this life, and in the next life, evil choice must produce its bitter fruit; with this difference between the two worlds, that the consequences of an evil life here are but the whispers of the coming storm. Now, can there be greater folly than is shown in weakening the effect of such a doctrine on the conscience, by encouraging as far as possible the dissent of the reason, or by refusing altogether the aid of the imagination? Extravagance is doubtless an evil, but there are some things about which it is not wise "to let our moderation be known unto all men."

Why shall I multiply examples, when it is as clear as sunlight, that the efficacy of truth depends on disengaging it from the contradictions by which it is neutralized; and equally clear, that a distrustful temper throws the mind into an attitude of hostility, even as was said long ago, "He that is not with me is against me." Who can conceive of the change that would come over the prospects of truth, if, instead of cavil, doubt, and denial, we set ourselves to the task of exposition, defence, and entreaty? Entreaty! why, the truth itself persuades men, when they can see and hear it, as if an angel spake to them. What results has not the preaching of a single truth often wrought in character and in society! When I observe how much may be done in recommending error by an earnest advocacy, I long to see those who hold the simple gospel go forth in God's name and call their fellow-men to salvation with the irresistible voice of strong belief. Oh! were we

ourselves moved as we should be by that one short line, "Our Father, who art in heaven," would it not be the very sword of the Spirit in our hands, with which to strike down the rebellion and self-will of men? Rather, would it not be as music which arrests the busy, and cheers the weary, and fills the heart with a strange delight? If any one of us could go out into the world believing what those six words convey with his whole, whole heart, and preach it as he then could not help preaching it, it would sink into other hearts as the rain into the thirsty ground, to soften and enrich and clothe it with a perpetual verdure. Aye; give to the weakest of us such a faith as we all may have, and Napoleon's victories would be nursery-tales in comparison with the conquests he might achieve.

Think, too, of the satisfaction and joy of such a faith. What a sweet peace does it spread over the soul! What a calm superiority to outward disasters does it bestow! What patience, what hope, what anticipation of heavenly pleasures, what consciousness of communion with unseen powers of love and life, does it create! "Our fellowship," wrote a believer in the days when such an experience was fresh and strong, "our fellowship is with the Father and with his Son Jesus Christ." Wonderful declaration! Did it come from a man of sober mind, or from a half-crazed enthusiast? From John, the gentle, saintly John, whose emphasis, — but enough, enough. I detain you, friends, with needless asseveration. Do you not yourselves know, that by faith we become, not only heirs, but partakers even now of "the glory that shall be revealed"?

It was under the impulse of faith that the purpose was conceived, the completion of which we this day celebrate. When the rapacious spirit of business claimed for its own uses the ground that lay beneath the shadow of our sanctuary, the alternative before us was removal or extinction. "Not to destroy, but to fulfil," was the end we sought; to retain and enlarge the opportunities of spiritual improvement, that we had enjoyed on a spot which we left as the grown-up man leaves the home in which he learned his childhood's prayers. Our faith led us hither. We believed in God, and we wished to erect a house for his worship, that might stand long after we had passed from all earthly service. We believed in Christ, and we desired still to sit down together at the table of commemoration. We believed in spiritual realities, and we thought it a right and good thing to rear an edifice, which should be a silent but clearly understood witness on behalf of the ideas which make the wealth of the soul. We believed in religion as a means of social security and social advancement, and we esteemed it not less a duty than a privilege, to rescue from decay any of the institutions through which religion fastens its control upon a community. We believed in Christian sympathies, and we were anxious to raise a structure, in which we might "receive one another, but not to doubtful disputations." Such were the necessities and the convictions in which our enterprise originated. To day we meet, to hallow its conclusion by the sacred rites of praise and prayer. We have built our house in the temper of faith, and for the uses of faith. From

the foundation, laid where neither frost nor flood can disturb it, to the last stone of the spire, which we trust no storm will ever bend from its heaven-pointing rectitude, we devote it all, and in every part, to the glory of the Invisible Creator. We have written his name and his Son's name over the place whence the voices of devotion and instruction shall be heard, that we may bind those voices, as by an ineffaceable commandment, to the service of faith. We have lifted up the cross as the object on which the eye shall rest, that it may remind us of the truths of which it is the symbol. To God, and Christ, and spiritual offices, and Divine influences we set apart this building, from this hour a sacred edifice. Let not worldly cares cross its threshold, except to bow in homage. Let not sinful thoughts enter its doors, except to bring the sacrifice of penitence. Let not unbelief occupy its seats, except to lend a ready ear and keep an open heart. Let not fashion, nor habit, nor authority usurp here the rights of deep conviction and tender sensibility. Let piety ascend the steps of this altar, and humility wait here for encouragement; and the soul bring hither its want to be relieved; and life, its toil to be sanctified; and joy, its cup of thanksgiving; and sorrow, its stricken breast: and the love of God our Father, and the grace of our Lord Jesus Christ, be the benediction they all shall carry away.

There are peculiarly pleasant associations with this hour. We rejoice not only in the consummation of our purpose, but in the harmony with which it has been prosecuted, and in the safety with which its several

departments of labor have been carried forward. We congratulate ourselves on the possession of an edifice, eminently suited to the religious exercises which we shall here maintain; commodious, symmetrical, durable, free alike from the nakedness of an extreme simplicity and from the ornaments of a meretricious taste. We look with satisfaction on the sufficiency of its arrangements; from the organ which shall pour forth its strains of rich melody, to the carefully chosen furniture of the Sunday School room. We gratefully acknowledge the advantage we have derived from the constant attention and warm interest, as well as sound judgment, of those to whom, under the homely, but by no means empty title of a Building Committee, its construction was intrusted. We feel an honest gratification in the approval which has been bestowed, as the work has proceeded, both on our choice of a site, and on our selection of material, plan, and details. It is the source of an emotion which we do not wish to conceal, that we can bring within these walls, not only memorials of our former sanctuary, but recollections more precious than the richest of woods or the most costly of metals, recollections that shall link our future history with the past. Here would we renew, if possible, the experience of former days; recalling the images of those at whose side we sat in the house, which if we might have removed from the spot on which it stood for fifty years to the foundations that support this structure, we should have desired no other change; reviving here, by every influence which memory or gratitude can supply, our dependence on him to whom so many of us owe our

best apprehension of truth and our deepest acquaintance with the life of faith. Here may we still listen to the echoes of his instruction, and feel the power of that ministry on which death has set its immortal seal.

The past, however, claims its own, and the pleasure of this hour is tempered by the sadness of bereavement. We miss one and another, with whom we had hoped to come up to these courts of the Lord. Since we left our former temple, not yet three years, twenty-four of one sex or the other, who might be regarded as heads of families or whose age had caused them to lay aside active cares, have passed into a temple not made with hands. I may not trust myself to speak of them, except in a single allusion to him, whose name is permanently connected with this building by the sweetest of all associations, the music that will float over a large part of our city on the still Sabbath air from the bells which shall call us to our worship. We cannot but grieve over the departure of so many whom we loved and honored, and who, if they were now here, would carry our joy to its height. But for them the change was good. Let it throw over our gladness only the cloud through which shines the light of our Father's will.

We dedicate our house of prayer in troubled times, when the sight of armed men is familiar in our streets, and the eager, if not anxious curiosity of the people lives on the anticipation of intelligence from scenes of destructive warfare. May we not the more rejoice, that, in the midst of the excitement and the strife, religion accepts another shrine as its own, while it secures another

spot from which to repeat the everlasting commandments of God? If we may but entertain the persuasion, that the wings of peace shall be folded over our beloved country before another year shall be hastening to its close, and that out of the present trouble a firmer security shall arise for the interests of freedom, government, and civilization, what more do we need to fill this hour with bright hopes?

Stand then, O House, which our faith has erected and now consecrates, stand, to guard with thine influence our hearts, to extend over our lives the entreaty of thy visible presence in behalf of that which is unseen, to help us by all thine offices to realize more intimately the worth of existence, and to prepare us by thy suggestions for the heaven which needs neither temple nor symbol, because there we "shall know even as also we are known." Gather within thy walls the young, and the old; the children of prosperity, and the sons of affliction; those who have chosen Christ as their strength, and those whom he is calling into his rest; the ripe in goodness, and the tender in virtue; the sinner, too, who cries for mercy, and the thoughtless who need instruction: receive them all within thy doors, and here let a blessing descend upon their souls, the blessing of the Most High God, the Father Everlasting. Thou art His, not ours. His presence be felt, His grace be found within thee, from this time through generations yet unborn!

APPENDIX.

APPENDIX.

THE votes by which the Prudential Committee of the "Proprietors of the Meeting-house in Federal Street, in the town of Boston," were instructed to sell the real estate on the corner of Federal and Channing Streets, and to purchase the lot on Boylston and Arlington Streets, were passed October 1, 1858. At the same time, the Prudential Committee were "authorized to select from their own number, or from the Proprietors at large, a Building Committee, to consist of not more than three members, to whom shall be confided the trust of the erection of the new meeting-house and other buildings, the erection of which is authorized by these Resolves." The Prudential Committee, by vote, December 14, 1858, bought the land on Arlington Street; the refusal of which had been obtained by Messrs. Ross and Brown, and the purchase of which had subsequently been made by Messrs. Read, Perry, and Guild, for the purpose of securing it to the use intended by the votes of October 1. Plans of a church-edifice were received from different architects; and several meetings were held by the Prudential Committee for discussion on their relative merits. On the 23d of July, 1859, it was "Voted, that the plan furnished by Messrs. Bryant and Gilman be adopted." The Committee made choice, in August, of Messrs. H. H. Hunnewell, G. M. Barnard, and J. L.

Little, as a Building Committee; who, accepting the trust, though at much personal inconvenience, immediately entered on its duties, and made the necessary contracts for the work.

Piles were driven, and the foundation-walls were laid with great care, before the winter. As early in the spring as was advisable, the work was resumed; and on the afternoon of Monday, May 28, 1860, the corner-stone was laid with suitable religious services. From that time, the building proceeded as rapidly as was possible under proper security for the thorough completion of every part, and with the necessary interruption of several weeks in the winter. The spire was finished, and the vane fixed in its place, September 11, 1861; and, on the 11th of December, the house was dedicated to its sacred uses.

The "Evening Transcript" of December 6 contained an elaborate description of the church, by Mr. Gilman; which, by his permission, is, with one or two slight omissions, introduced here. Valuable alike for its general criticism, and for the accuracy of its details in regard to the edifice which bears witness to his cultivated taste, we shall be glad if the article should find, in these pages, a more permanent preservation than in the columns of a public journal.

THE NEW CHURCH IN ARLINGTON STREET.

C'est dans la concordance mathématique des masses de l'édifice entr'elles, que réside essentiellement le type de la beauté architectonique: son principe est invisible, et ses rapports intellectuels; avant d'être rendus sensibles à l'œil, ils doivent être aperçus par l'esprit; mais il est raisonnable et vrai de dire, que pour échapper d'abord, à nos sens, ils n'en sont pas moins ordonnés et constans. — *Le Brun.*

The church recently erected for the parish formerly known as the Federal-street Society, so long ministered over by the late Dr. Channing, and now under the pastoral charge of the Rev. E. S. Gannett, will be formally dedicated to the uses of public

worship on Wednesday next. As it occupies a commanding position, and has attracted a great deal of attention during the two years in which the works have been in progress, we are happy in having the opportunity to lay a full account of this fine structure before our readers at the present time. It is intended to embrace most of those points of detail which would be of interest to the general public, in the description of this highly successful undertaking.

The church occupies a lot of land at the corner of Arlington and Boylston streets, extending a hundred and twelve feet on the former, and a hundred and eighty-five feet on the latter street. Directly opposite the south-west angle of the Public Garden, and with the whole extent of that now highly improved locality, as well as of the Common, in front of it as an open area for ever, its lofty and graceful spire forms a conspicuous feature in any view of this new and elegant quarter of the city. No better site could have possibly been selected for an edifice which was to serve, through years to come, as a house of worship for one of our oldest and wealthiest, as well as most vigorous and flourishing congregations; whose residences, too, are, for the most part, in the streets and squares immediately contiguous to the Common. Owing to the changes caused by the inroad of business structures, the remoteness of their former church from the houses of the majority of the parishioners had long been found to be a serious and continually increasing source of inconvenience. It was felt that a removal was essential, not only to the present well-being of the society, but that it would, within a very few years, be found necessary even to its continued existence as a separate organization; and we believe that even the slight opposition which was manifested to it at the time, were the same ground to be gone over again, could not now be renewed with any show of reason or ordinary propriety.

The work was commenced on the new building in the month of September, 1859. The main structure consists of a nave and aisles, measuring together sixty-five by ninety feet internally, and seventy by ninety-five on the exterior. A tower, twenty-three feet square, stands in the centre of the front, with side-entrance porches flanking it, each measuring ten feet eight inches by twenty-three feet. This tower is surmounted by a lofty spire-steeple, which

rises to a height of a hundred and ninety feet; and is terminated by a finial, bearing the compass-points and vane. The material throughout the whole exterior is a durable freestone, of a rich and pleasing color, from the quarries at Newark, N.J.

The style chosen by the architects is somewhat remarkable, as presenting a return to those solid and classical principles which were characteristic of the churches of a former age, but which have not been put in practice among us, at least, in any such marked example as the present, — with the single exception of the fine Roman-Catholic Church of the Immaculate Conception, — since the period of the Revolution. It displays throughout a Roman order, as developed and practised by the great masters of the Renaissance in Italy in the fifteenth and sixteenth centuries, and from them adopted into England, and naturalized there in the works of Wren, Hawksmoor, Gibbs, Dean Aldrich, and, indeed, of most of the eminent English architects since the Reformation. How far it is adapted to the purposes of a Protestant house of worship, we shall beg leave now briefly to consider.

It is true that Mr. Ruskin, and some others, who, like him, are led away by their personal feelings and individual partialities into sweeping denunciations clothed in periods of the most gorgeous rhetoric, have succeeded in persuading perhaps a majority of the readers of our day, that the Byzantine and the Gothic styles are the only ones which are suitable to be employed in ecclesiastical structures. Without referring, however, in detail, to the abundant precedents existing in the glorious churches of Italy, — such, for example, as are figured with such minute and exquisite elaboration in the great work of Letarouilly, "Edifices de Rome Moderne," — we would attempt to set forth, as briefly as possible, the principles of composition which we think render the classical styles not unworthy of comparison with those which it is the reigning fashion of the day to practise and extol.

If we look at the requisites of a Protestant congregation, such as arise out of the necessities of Protestant worship, we shall perhaps find that the Italian forms of architectural composition deserve better treatment than they have generally received at the hands of our modern architects. These requisites, it will soon become evident, are widely different from the usages and ceremonies by which the great examples of Gothic architecture were

called into existence. The Gothic buildings, long, narrow, and high, were intended mainly for processions or for imposing spectacles, where the sight only of the officiating priests at the high altar was deemed sufficient for the worshippers. The matters of seating the congregation, and of providing for their hearing sermons of instruction, were then altogether secondary considerations. We, on the other hand, require that the congregation shall be able to sit at ease through several hours, and both hear and see the preacher without inconvenience; and it is to the practical genius of Wren that we are more particularly indebted for the first examples of a style of church-building admirably suited to these requirements, — a style which the experience and associations of nearly two hundred years have now enabled us to regard as equally church-like with the earlier and less convenient structures. In speaking of his own church of St. James, Westminster, Wren very justly remarks, "In this church, though very broad, and the nave arched over, yet, as there are no walls of a second order (*i.e.*, no clere-story) nor lanterns nor buttresses, but the whole roof rests upon the pillars, as do also the galleries, I think it will be found beautiful and convenient, and, as such, the cheapest form of any that I could invent."

The large number of churches erected by this great man, after the fire of London in 1666, have always been regarded, not only as most striking monuments of the fertility of his genius, but also as affording models of a style of church-building equally beautiful with the Gothic; while, at the same time, they are infinitely better adapted to the purposes of the Reformed worship, and much less expensive than the Gothic is *when properly carried out*. A Gothic church, seventy by seventy feet, is but a lame specimen of a style where proportion is every thing, and whose "long-drawn, fretted aisles" but ill requite such a wholesale innovation upon their primary ideas of effect. The classical style, however, naturally assumes the more rectangular forms; and — presenting us everywhere, in the hands of the Italian architects, with the most various, flexible, and picturesque combinations of light and shade — its great variety of details forms an almost inexhaustible store of novel and pleasing effects. From the infinity of these, as laid down in the numerous and elegantly executed works on the subject, the architect, of any taste or professional knowledge, need be at no loss for abundant suggestion.

In this style, therefore, — the Roman, or perhaps, speaking more exactly, the Italian Renaissance, — and upon the same principles as those enunciated by Wren, and exemplified in his practice and that of his pupils, but without a servile adherence to any one direct example, the architects of this new church have endeavored to form their design. The result can scarcely fail to commend itself to the notice of persons of taste by its stateliness, and, particularly as to its interior, by that richness and dignity of style which should always distinguish a house of public worship. The chief feature of the exterior is, of course, the lofty steeple, the first in this city constructed entirely of stone, suggested in its leading outlines by that of St. Martin-in-the-Fields, but so much lightened in its proportions from that admired example, as well as so much more elaborated in its details, as to have almost all the effect of an entirely new composition. Still, the family resemblance to that peculiarly striking and effective composition, the English *spire-steeple*, is very closely preserved. It would, perhaps, be asserting too much to say, that Gibbs, in the fine steeple of St. Martin's, had eclipsed those beautiful productions of Wren, the steeples of St. Mary-le-Bow and of St. Bride's, in Fleet Street; but it must be owned that he has, at least, attained some effects of vertical lines of shadow, particularly by the grouping of the arches and columns of the upper stage, which give a great sweetness, as well as dignity, to that crowning portion of the structure. Criticism, which blames the employment of columns in a position in which they were not originally intended to be placed by their inventors, or objects to their use in "one story piled above another," has been levelled over and over again at these enduring works of real genius; but it certainly falls powerless, in such a case, before the common sense of mankind, by which, after all, real excellence in works of art must, in the end, be judged. "Discuss the matter on abstract principles, as long as we may," says the acute Candidus in Loudon's "Architectural Magazine," "like the place assigned by Demosthenes to action in oratory, the first requisite in fine architecture is *effect;* the second is *effect;* the third is still *effect.*" And, if it be true that columns are thus placed where they were never intended to go, the simple answer is, that, like the dome of the Pantheon in the hands of Michael Angelo, they have only been elevated, by a bold stroke of genius, beyond the rules of art, to a

place where they command a newer admiration and acquire a newer beauty. Thenceforth they become a law unto themselves. In fact, a careful study of the principles on which these steeples are composed will convince one that in them are not only successfully carried out the leading ideas of Roman art, — those of richness and picturesque magnificence, — but with the addition of a certain towering grandeur and elegant fancy peculiar to the new combination. It is a lamentably narrow and pedantic view which would seek to banish them from the catalogue of art.

The tower and spire of the church in Arlington Street are placed symmetrically in the centre of the principal front of the building. This is a wide departure from the practice of tacking them to one corner, so prevalent, of late years, in this vicinity, that it may be said to have been "run to death" in the new churches of Boston and its neighborhood. Yet, strange as it may seem, the architects of this church have evidently not thought the proper place for their tower to be at either angle of the building, nor at the side, nor on the rear, nor yet in the centre of an adjoining field. The spire being the leading and most striking feature of the design, a due regard to the obvious proprieties of composition seems, indeed, to demand that it should occupy the most commanding and most conspicuous place; but, in addition to this, its location in any other part of the plan must always be regarded, after the newness of the temporary fashion has passed away, as giving the idea of a one-sided, accidental, exceptional, and unsymmetrical afterthought, — a makeshift which has no prototype in the best examples of this style at least, and which is calculated only to destroy the balance of a composition, the essential ideas of which should be symmetry, regularity, and a harmonious and even balance of the leading lines and masses of structure.

It is to the interior of this church, however, that we are confident the attention of the critical portion of the public will be most strongly directed. The interiors erected in the same general style in this country before the commencement of the present century have always been regarded as, in many respects, the best and most satisfactory churches which we could boast of, up to the present time; but the more correct and elaborate works on the subject of architecture, to which the professional architects of the present day have access, would leave them without excuse, did they not

strive to improve, at least in an equal degree, upon the examples left them by their predecessors. While the interior of this church, therefore, is similar in its general idea to those of the King's Chapel and of the Brattle-street Church in Boston, of the much-admired little church on Cambridge Common, of St. Paul's and St. John's Churches in the city of New York, and of the fine old church in Providence, R.I., it will be found to surpass either of them, both in its dimensions, its imposing effect, and particularly in the studied purity and richness of the great variety of its detail. It is divided into a nave and two aisles by a superb range of Corinthian columns, the plinths of which are elevated to the exact level of the tops of the pews. These columns are, perhaps, the finest example of the ornate Corinthian pillar to be found in our city. Their proportion and entasis are imitated from those of the interior order of the Pantheon, being about nine and a half diameters in height; the bases from an example taken from Sansovino; and the capitals exquisitely modelled from the order of Vignola, but slightly enriched from a drawing in Durand's "Parallèle." Above the columns, on each side of the nave, spring five arches, in which there is a peculiar effect, taken from the beautiful church by Giacomo Della Porta, — the *Annunziata*, at Genoa; the arches being made to spring, with their mouldings, directly from the capitals of the columns, and without the unsightly intervention of a square, cut-up bit of entablature over each column, which so much disfigures some of the otherwise fine examples mentioned above. By the simple expedient adopted from the beautiful Genoese church, the supporting effect of the column is here carried up, in a series of panelled and ornamented piers, to the full Corinthian entablature above; the arches between being formed by sunk and raised mouldings, and having their spandrels and soffits decorated with the utmost amount of ornament which a regard to good taste would allow. The soffit panels are filled in with a continuous band of laurel leaves and berries, crossed with a fillet in the centre; while the spandrels present a bold arrangement of conventional foliage, suggested by that employed in a similar position in the arches connected with the great staircase in the well-known example of the Cortile in the Ducal Palace at Venice. The modillions and pateras of the cornice are executed with great boldness and delicacy. The order is repeated in pilasters along the walls;

and the same arrangement of panels and arches is carried all round the interior of the auditorium, with a recess seven feet six inches deep behind the pulpit, — the same cornice being also continued throughout.

The ceiling which forms the great vault over the nave is, perhaps, the most striking feature of the interior. It consists of a semi-cylindrical vault, divided by main ribs over the head of each column, which continue the constructive effect of the panelled piers over the face of the ceiling, and crossed by other ribs of similar form in the direction of the length of the church; thus dividing the whole roof into fifteen large caissons, or panels, enriched with bold mouldings, and having a highly ornamental patera, or flower, in the centre of each. The face of these ribs is panelled, with a rich double guilloche and rosette running through its entire extent. At the intersections of the ribs there are circles also, bearing on the face of each a smaller patera, of a corresponding style of design. All these various details have been most carefully studied from the best examples of the Italian and French masters of the Renaissance, and the utmost pains taken to insure everywhere the integrity of the composition. The architects have done their best, and it should be added, without any interference or constraint, to express their idea of interior effect, resulting from the use of a Roman order; and by the result they should be content to stand or fall. They have, at least, the satisfaction of leaving their work precisely as they would wish it to be seen, neither weakened by after-thoughts, nor disfigured by redundancies; and in the attempt to reproduce the style of a century and a half ago, not unlike that of Mr. Thackeray in the story of "Henry Esmond," they may feel that they have omitted nothing which might contribute to the *ensemble* of the illusion.

It is indeed singular that the whole tendency of modern practice should, for some years past, have led our architects so completely away from that modification of the classical styles which was invented by the great Italian architects who flourished after the revival of the arts. The somewhat limited nomenclature of art has, it is true, compelled the writers of text-books to give the name of the Italian to a style susceptible of almost universal application. There is, perhaps, a great degree of propriety in thus acknowledging the gratitude of posterity toward the great artists

of the sixteenth century at Rome, Florence, Venice, and Vicenza, — toward that illustrious list of names, among which Bramante and Vignola, Peruzzi, Palladio, and Sansovino, hold so conspicuous a place; since they were undoubtedly the first to rekindle the flame of antique art, and to develop its capabilities in actual practice. But we shall find, on examination, that although called by a foreign and sectional name, and referable to a period of somewhat remote antiquity, there is really scarcely any one of its important principles that may not be judiciously matured and naturalized among us at the present day. "If this style has been called an adulterated style," says an eloquent writer in the London "Quarterly Review," "it may be admitted that a new compound has been formed; but the alloy possesses a ductility which is denied to the purer metal."

It is, then, this very quality of adaptation, found within it as a living and vegetating germ, which commends this beautiful style to the favorable notice of our designers. Its essence, to speak technically, may be said to lie in the consistent and common-sense application of the science of mouldings to the treatment of such voids and solids in building as are referable to the horizontal line as the leading principle of their composition, — such as take their chief character from the requisitions of that line as their primary type; but, softened from the rigidity of the primitive radix, the Greek, by the more voluptuous contour of its mouldings, and by the frequent introduction of the curved lines of the arch, it seems to be admirably suited to our wants and uses, in both public and domestic buildings. So long as it is legitimately employed to that end, it is difficult to see any foundation in reason for the charge that its admirers are mere copyists. Its inexhaustible variety of details forms our store of material as much as ever they did for our predecessors; while their successful combination will depend entirely upon the skill of the artist who undertakes to use them. If Mozart had been born with no better ear for music than Dr. Johnson, it may well be doubted if any improvements in the science of counterpoint, if the invention even of "an entire new style of music," would ever have enabled him to produce "Don Giovanni" or "Il Nozze di Figaro." So, where a man is born without the ability to discriminate between a beautiful outline and its reverse, or sets out in the practice of architecture without any

idea how he may use the materials of his art with taste and tact and feeling, we cannot well suppose any change of style that would be likely to effect any very visible improvement in his powers of design. It is not that the language of the art has been exhausted, but that the ability to use it has not been bestowed by nature.

"The antique," says Sir William Chambers, "is to the architect what nature is to the painter or sculptor, — the source from which his knowledge must be collected, and the model upon which his taste must be formed;" and, in spite of the spasmodic and transcendental school of art-criticism which has now nearly had its day, it is very certain that all careful thinkers upon the æsthetics of art will arrive at the same, or nearly the same, comfortable and satisfactory conclusion. Lord Palmerston has, during the past year, pretty decidedly intimated his determination, in the matter of the new English government-offices at Whitehall, to have windows which will admit honest light and air, and doors which will open without wounding the flesh or tearing the clothes of the public; and, with this sensible view, he enforces the Italian style, as the only one in which he will permit the new project to be carried out. And it must in the end be seen, by most persons of discernment, that architects of any ability do not need any new style in which to express themselves, and that they would have no reason to thank anybody who should invent one; that all that is required of them is to use the means which are already provided, with taste, discrimination, and sense, —

> "Good sense, which only is the gift of Heaven;
> And, though no science, fairly worth the seven."

There are a hundred and eight pews on the floor of this church, and twenty-four in each of the galleries; making a total of a hundred and fifty-six pews. In their form and arrangement, they correspond strictly with the fashion of the church; and those against the walls preserve the comfortable square form so characteristic of the period of the design. Dr. Swift or Mr. Secretary Addison might feel perfectly at home in one of them; while Gov. Shirley or public-spirited Mr. Apthorp might walk out from their cerements, and seat themselves here with the same comfort they had in their own fine new church, of which they were eminent pillars somewhere about the year of grace 1745.

We subjoin a table of the relative dimensions of interior length, width, and height of several churches abroad and at home, in order to afford opportunity for comparison of the proportions of the new edifice with those of other well-known examples: —

	Width.	Length.	Height.
London.	ft. in.	ft. in.	ft. in.
St. Stephen's, Walbrook	59 6	82 6	63 0
St. Bride's, Fleet Street	56 0	82 0	42 6
St. James's, Piccadilly	67 0	86 0	50 0
St. George in the East	65 0	91 6	37 0
St. Martin's, Trafalgar Square	70 0	92 0	42 6
St. Mary-le-Bone	60 0	86 0	42 8
All Saints', Poplar	64 0	90 0	38 0
Boston.			
Federal Street (old church)	68 0	66 6	36 6
King's Chapel	60 0	82 6	30 0
Church in Brattle Square	81 0	67 0	43 6
Trinity Church, Summer Street	75 0	72 0	42 0
Arlington Street (new church)	65 0	90 0	56 6

It will be seen from these figures that the church under notice considerably exceeds either of the others given, in the matter of internal height, except St. Stephen's, Walbrook; in which case, however, the measurement being taken to the top of the dome, which covers the centre space of the plan, that church hardly affords so fair a comparison with a building of this form as either of the other examples cited. But this excess of height is not found to affect the acoustic qualities of the auditorium unfavorably; as repeated experiments made in the new church show it to be admirably well calculated for sound, and probably the easiest church, even for hearing, of its area, to be found in the city. Words spoken in a low and ordinary conversational tone of voice in the pulpit are distinctly heard in the seats nearest the doors, and without the least echo or reverberation discoverable in any part of the church.

The organ is a fine and powerful instrument, from the manufactory of the Messrs. Hook in Tremont Road. It has three banks of keys, with forty-four stops; and was procured by subscription among the members of the society during the past year. It occupies the space in the tower over the principal entrance; and its handsome front forms one of the chief ornaments of the church.

The tower contains a noble chime of bells, the gift of Hon. Jonathan Phillips, who was, for many years, a prominent member of the congregation. They are sixteen in number, in the key of D; the largest, or tenor-bell, weighing three thousand one hundred and fifty pounds. Eight of the bells are hung with yokes and wheels, for round ringing; the remaining eight being suspended overhead, to be used in filling out the chromatic tones of the scale, when airs are to be chimed, in the usual manner. They appear to be a very mellow, sonorous, and sweet-toned peal; and each bell, in addition to its number and its designating letter, bears an appropriate motto, cast upon its surface. They form, probably, the most complete chime for musical combination yet erected in the United States; as, by the arrangement of the tones and semi-tones in them, the chromatic character of the resulting scales is such, that almost any music proper or desirable in church-chimes can easily be produced.

There is a convenient lecture-room in the rear of the church, measuring twenty-six by fifty feet, and entered from Boylston Street, with a Sunday-school room of the same dimensions above it. There is also a retiring-room for the officiating clergyman, communicating by a private staircase directly with the pulpit, and measuring fourteen by sixteen feet.

The whole building, from the front of the buttresses flanking the steps of the principal entrance to the rear wall of the lecture-room addition, measures a hundred and sixty feet in length. The walls of the cellar are carried up in block granite, laid in cement; and the tower-walls are also backed with the same material to the height of the bell-story.

As the foundation of this heavy building rests entirely upon piles, the successful construction of so solid a superstructure as the steeple to a height of nearly two hundred feet, and containing a load of more than three thousand tons, distributed over a square of only twenty-three feet diameter, without the slightest crack, deflection, or settlement, in any part of the work, must be regarded as a triumph alike of engineering and of mechanical skill. There are three hundred and fifty-six piles under the area of the tower foundations. These piles are cut off two feet below the standing water-level, and are bedded in concrete throughout.

The design, plans, working-drawings, and specifications re-

quired for the erection of this elaborate work were furnished by Messrs. G. J. F. Bryant and Arthur Gilman, architects; and were selected as the final result of a very protracted competition, in which many of the leading architects of the city participated. The plan being once adopted, no changes were subsequently made in it, as is too often the case in the designs of public structures, except such as were judged by the architects to be of decided advantage, originating with them alone, or heartily adopted by them, and introduced only at their urgent request. The Building Committee were Messrs. H. H. Hunnewell, George M. Barnard, and James L. Little; who, with great unanimity, have given their constant personal attention to the progress of all matters connected with the undertaking.

The piles beneath the tower, as well as those under the other portions of the church, were driven by Mr. J. Boynton, under one contract. The mason-work on the building was performed by Mr. W. C. Poland, with a thoroughness and fidelity which mark the undertakings of a most intelligent and experienced contractor. The cut freestone was supplied from the works of Mr. Edward F. Meany, who has no superior, in his business, in this community. The carpenter's work was executed, in a style fully commensurate with the other works, by Mr. A. W. Folsom, of Roxbury; who had a most reliable and valuable assistant in his foreman, Mr. Stillings. The plastering and stucco-work have been done with a rare thoroughness and taste by Mr. Robert Simpson, who has shown throughout an unwearied diligence in carrying out the intricate details of the design, — a portion of the work, on which, more than any other, the effect of a fine interior must always depend. The whole of the interior ornament, except that which is executed in carved wood, was modelled for Mr. Simpson by Mr. Alexander Johnston, a most modest and meritorious art-workman; who has happily embodied the minutest conceptions of the architect, and has shown a mastery of the classical style of ornament as modified by the grace and fancy of the French ornamentists of the best period, — the taste of Jean Gougeon, Lescaut, and Philibert Delorme, — most unusual in a professional modeller of the present day. The modelling of the foliage of the Corinthian capitals, of the laurel leaves and berries which compose the band in the soffit of the main arches, of the rosettes occupying the centres of

the panels in the great arch, and of the pendent strings of flowers in the vertical panels, is all equally bold, truthful, and decided. The carved wood-work of the gallery-fronts and of the organ-loft and organ-case was done by Mr. S. F. Pratt, in a tasteful and excellent manner. The pulpit and altar-screen are from the establishment of Messrs. John A. Ellis & Co., at East Cambridge; and the details of their execution, particularly of the fanciful capitals on the columns of the screen, will well repay a careful inspection. The painting has been executed, in a manner which leaves nothing to be desired, by Mr. Thomas D. Morris; the upholstering, by the agents for the Blind Asylum; and the copper-work, by Messrs. J. A. Loring & Co. The gas-burners were furnished by Messrs. H. B. Stanwood & Co.; the clock, by Messrs. E. Howard & Co.; the furnaces, by Messrs. C. Carpenter & Co. The handsome iron fence enclosing the grounds was constructed, from drawings supplied by the architects, by Messrs. Chase Brothers, and has been put up in a strong and substantial manner. The work, from first to last, has been performed under the supervision of Mr. I. Harmon, acting as mechanical superintendent, or clerk, of the works throughout; and to his constant and unwearied assiduity much of the merit of their successful completion should of right be attributed.

Thus has been successfully added a new and most striking addition to the public edifices of Boston. In the progress of modern improvement, probably not many years will elapse before it will become the centre of a populous and elegant neighborhood. Long may the mellow chimes ring out from its lofty steeple, to call a zealous and increasing congregation to the ministrations of a thoroughly liberal and spiritual Christianity!

Mr. Gilman might, with justice, have congratulated himself, and the Committee with whom he acted, on the success of their endeavors to secure an harmonious effect in the interior of the house by the choice of materials and a subdued tone of color. The pews are made of chestnut, with black-walnut rails, and mouldings of the same wood on the doors. The pulpit is of oak, and both pulpit and pews are left without paint. The screen behind the pulpit consists

of three vertical panels; the middle panel filled with crimson drapery, on which is placed a cross of oak. Above the cross, the screen bears two inscriptions,—"One God, the Father": "One Lord, Jesus Christ,"—in parallel lines. The ceiling is painted of a uniform color, at once rich and chaste. No meretricious ornament, or deceptive skill of the fresco-painter, appears in any part. The pews,—the wall-pews on the floor square in form, the body and gallery pews long, but unusually wide, and varying in capacity from such as will hold seven persons to those which will contain but two,—are lined with crimson damask, and are furnished with kneeling-stools. The galleries are reached by stairs rising from the floor of the house, while the organ-loft may be entered from either of two anterooms over the vestibule. The communion-table and baptismal font are of oak: in the former is inserted the mahogany leaf on which the communion-vessels were placed in the Federal-street meeting-house. The house is lighted for evening service by gas-burners, projecting from the walls, from the face of the galleries, and from standards near the pulpit; and is warmed by means of three large furnaces in the cellar.

The Lecture-room is furnished with settees and a large and well-toned piano; the Sunday-school room, with a small organ, and semicircular, movable seats for the classes, with chairs for the teachers, who, by this arrangement, are brought into equally close connection with all their pupils. The pulpit of the Lecture-room, and the desk of the Sunday-school room, were parts of the pulpit of the old meeting-house. In the Sunday-school room are placed the Parish Libraries, arranged on permanent shelves with doors; the Juvenile Library containing, at the present time, six hundred, and the Library for Adults more than twelve hundred, volumes. Books are delivered to members of the congregation every Sunday morning.

The minister's room, neatly furnished and communicating directly with the pulpit, is not the least of the conveniences included in the building.

The tablets which were affixed to the wall behind the pulpit in Federal Street are preserved in the Vestry, near the door of the Lecture-room; and, in the entry on the upper floor, a model of the Federal-street meeting-house, exhibiting the interior as well as the exterior, and admirably exact in its details, stands on a bracket, which those who were familiar with the old house will recognize as a part of the pulpit.

The Report of the Building Committee, presented at the close of their labors, shows what extreme care was taken to secure a thoroughly built as well as convenient edifice. A vote of thanks was unanimously adopted at a meeting of the Proprietors, Dec. 30, 1861; viz.: —

"*Resolved*, That the thanks of the Proprietors be tendered to the Building Committee of our new meeting-house, — Horatio H. Hunnewell, George M. Barnard, and James L. Little, Esqs., — for their most successful efforts in erecting for us a place of worship at once beautiful, substantial, and commodious."

Extracts from this Report will be read with interest by those who may not have seen it in manuscript.

. . . The solidity of the foundations, especially those of the tower, was the subject of anxious and careful attention; and, without regard to cost, it was decided to employ every known means of obtaining perfect security in this particular. The ground was carefully bored at numerous and different points; and at greatly varying depths was found, underlying the whole, a dense stratum of marl and clay, affording a support for piles much more solid and unyielding than any hitherto obtained on the new lands. Piles — carefully selected trunks of trees of the largest available size — were then driven down by steam-power, until each one was so firmly embedded in the marl-stratum, that an additional blow of the hammer would have only crushed the fibre of the timber; and,

to insure their preservation from rot by constant immersion in water, each pile was then cut off far below the level regarded as the limit of prudence, — those under the body of the church more than a foot, and those under the tower more than two feet, lower than had before been considered necessary by the most cautious. Nine hundred and ninety-nine piles were thus driven down, and, under the tower, forced in together as compactly as they could be driven by the utmost power they were capable of sustaining. The interstices were then rammed in with concrete and cement, so as to form a solid bed of granite, — so solid, in fact, as, when uncovered in the spring, to resist the capacity of the pick-axe.

That no settling of the foundation should occur from the indentation of projecting points of the rough granite into the tops of the piles on which they rested, the under surface of each of the large granite blocks used for foundation-stones was hammered off, so as to insure a uniform and even pressure; each stone resting upon two piles, so that each should bear its proportionate weight. A solid pyramid of granite was then erected, converging to the base upon which the tower is erected. The large granite blocks composing this base are interposed and cemented together, so as to present the firmness and solidity of a single mass of granite, superior to a natural bowlder, inasmuch as it has been sounded and proved throughout its core. More than a thousand tons of granite are thus employed beneath any visible structure of the tower; and, by extending the base of this pyramid far beyond the contemplated space, it is believed that every possible pressure, perpendicular or lateral, of the enormous mass resting upon it, is defended to the utmost capacity of human art.

In driving piles for the foundations of the largest houses on the new lands, it is considered entirely satisfactory if the last rebound of the hammer, of seventeen hundred pounds' weight, on the head of the pile, is four inches. The Committee regarded the driving of the piles of such vital importance, that they employed a person for the sole purpose of inspecting it; and, by the record thus kept of the history of each pile, it appears that in no case in this work was the last rebound of the hammer more than two and a half inches, whilst the average is less than two. The cost of the foundations has thus been greatly increased; but the Committee feel that every dollar thus invested has been well spent, insuring as it does

the safety of all above. The weight of the tower resting upon this foundation is estimated to be more than three thousand tons; and so perfect is the security thus acquired, and so faithful the masonry throughout, that there is not yet a perceptible yielding anywhere to the value of a hair's-breadth. Each stone lies now as true to the laws of gravitation as it was when left by the mason's level and the plummet-line.

The selection of the stone for the exterior surface engaged the careful attention of the Committee, in view of the great exposure of the spire, with its liability to expansion and contraction from frost and rain and heat; and they decided upon the freestone from the quarries at Bellevue, in New Jersey, as superior to other in respect to solidity and strength. To guard against the contraction of the masonry inside the tower, and supporting the exterior freestone, rough blocks of granite were employed, so that there should be, between all the blocks, points of contact of stone, instead of, as usual, beds of cement, which, by shrinking, would have thrown out of line the freestone ashlar by the irregularity of compression.

To provide for the heavy chime of bells required after the plans were given out, it was found necessary to increase very largely the strength of the tower and the supports of the bell-deck; and as the change of shape in the tower, as it rose, involved new bearings of weight, it was found necessary to strengthen the different bases and supporting angles by the insertion of heavy iron braces and girders, to prevent both expansion and compression. The height of the spire, from the side-wall to the top of the vane, is a hundred and eighty-nine feet. To preserve a just proportion, it was found necessary to build one portion of the tower three feet higher than originally designed; and, to conform to a change of grade of the street, the whole foundation was required to be one foot higher all round. It was found, moreover, as the work progressed, that, in order to preserve the regularity of the semicircle of the interior ceiling, the outer walls were required to be carried two feet higher than the plan.

The roof presented a problem of no ordinary difficulty; and to combine the requisite lightness, and beauty of proportion, with the great strength required, resort was had to a system of iron bolts and girders and braces, extending laterally through the end-walls,

and bolting together the heavy transverse beams resting on the side-walls, and perpendicularly through the ends of the rafters bolted through the floor-timbers in the cellar. The columns in the interior, whilst chaste examples of pure Corinthian art, do not serve for ornament alone, but independently support the roof; so that, if the walls were removed, the ceiling would still remain in place.

. . . The absence of adjacent buildings of equal height, and its site, expose the church unusually to the violence of the winds, such as have prevailed with unparalleled force during the past winter, causing great damage and destruction to exposed masonry in the vicinity; and the perfect stability of the spire, under this severe trial of its strength, must dispel any apprehensions for the future. A chimney-top was blown down through the roof of the clergyman's room, causing trifling damage, readily repaired. It was found, however, that the central roof was too flat to allow the slating to resist the violent winds, and that leaks were consequently of frequent occurrence. The Committee therefore decided to cover that portion of the roof with copper; and it is thus supposed to be permanently protected without further care or expense. It was also found necessary to protect the north side of the church by double windows.

In conclusion, the Committee now present their final account of the cost of the buildings; amounting to $116,482.15. It has been a source of great regret to them, that they have been compelled so far to exceed the sum originally dedicated to the purpose; but they have proceeded throughout with the strictest regard to economy, as far as compatible with the true interest of the proprietors, in obtaining a solid, substantial edifice, calculated, so far as human experience and skill can procure, to endure for ages. They have not hesitated at any expense involving every obtainable solidity of foundation; and, discarding all meretricious ornamentation, they have carried out the purity of the designs, according to known and admitted models of the best European art. They are confident that the same thing could not have been obtained, in any particular, for less money. It is impossible to convey an adequate conception of the responsibilities, anxieties, and perplexities involved in the undertaking. Guided by a single view to the true interests of the proprietors, the Committee have decided themselves the inces-

sant questions submitted to their judgment, as difficulties or doubts arose in the progress of the work; and under the counsel of Mr. Gilman in artistic, and that of Mr. Harmon and Mr. Poland in mechanical matters, they have no reason, as yet, to doubt the correctness of their decisions. They have proceeded on the plan of accomplishing the work in the most thorough and faithful manner in the shortest possible time consistent with its perfect execution. No retrenchment could have been made in the expense, without impairing, in some degree, the strength of the edifice, or without marring, in some degree, the harmony and beauty of its proportions; and at this cost the Committee are persuaded that no one of the proprietors would be willing to lessen the sums so appropriated. . . . An inspection of their account, now presented, will show that it includes a very large amount of items not strictly falling within their duty, or added to it by the decisions of the Prudential Committee. Besides the stone coping, there are the screen behind the pulpit, fire-insurance, watchmen, the copper roof, the communion-table, font, and chairs, with the thorough furniture of the pews, — carpeted and cushioned throughout, — the carpeting of the vestry and clergyman's room, and many other items necessary to be procured, but which do not properly fall to the Building Committee. Deducting these sums from the amount expended, it will be found that the Committee have not very far exceeded the original estimates, and probably not more so than is almost inevitable in undertakings of this sort.

In their final Account, the Committee state, as the amount expended by them, for —

Foundation, masonry, stone-work, grading, plastering, and slating	$79,174.40
Carpenter-work	17,985.32
Painting and glazing	2,437.74
Pulpit, upholstery, carpets, and gas-fixtures	7,421.15
Furnaces and ventilators	1,364.62
Fence	1,774.81
Miscellaneous expenses, including services of architects and superintendent	6,324.11
Total	$116,482.15

Bringing this amount forward		$116,482.15
And adding the price of the Land, including the lot for a parsonage		27,368.85
Organ, viz.: —		
Old organ, valued by Messrs. Hook at	$2,000	
Private subscriptions	3,000	
		5,000.00
Chime of Bells (a gift)		6,150.00
Clock		416.00
Piano in Lecture room (a gift)		250.00
Organ in Sunday-school room (a gift)		180.00
Clock in Sunday-school room, pulpit Bible, and pulpit Table (gifts)		92.00
Furniture of Lecture room, Sunday-school room, and Minister's room (including $200 gifts)		815.00
Model of Federal-street Meeting-house		150.00
We have as the cost of property on the corner of Arlington and Boylston Streets		$156,904.00

THE CHIME OF BELLS.

The Chime, which with its grateful invitation calls us to worship God, was the gift of the late Hon. Jonathan Phillips, long a member of the Federal-street congregation, and for many years a deacon of the church; whose whole life was a struggle with physical hinderances to enjoyment and intellectual improvement, yet whose mind was a storehouse of earnest thought, strong in its independence and rich in its culture. Soon after the commencement of the building on Arlington Street, Mr. Phillips authorized the Committee of the society to draw on him for six thousand dollars, to be expended in the purchase of a chime of bells from the foundery of Messrs. Hooper, Blake, and Co. He did not live to hear their pleasant sound, having died the day before the first of the bells was cast; but by his generous benefaction he has connected his name with the

enjoyment and spiritual refreshment of many in future generations. Mr. Phillips was born in Boston, and resided here through his whole life. He died July 29, 1860, aged eighty-two years.

The bells are hung, — the eight larger ones in such a manner as to be fitted for round-ringing, as well as chiming; the remaining eight, for chiming only. These are rung, or played, by means of handles connected with the tongues by flexible strips of wood and wires. All the bells (except two) bear the inscription: —

This Chime of fifteen Bells was a Gift from the Hon. Jonathan Phillips to the Religious Society of which he had long been a Member, on the Erection of a new Meeting-House, A.D. 1860.

Opposite to this, on each bell, is a passage taken from Scripture; the first seven of these inscriptions being meant to express sentiments of adoration and thanksgiving; and the next eight, to indicate the great truths of the Christian revelation as realized in the progressive experience of the believer. On the smallest of the bells, added after the others had been cast, is a text embracing the spirit of the whole. The inscriptions are as follows: —

No. 1. D.

PHILLIPS CHIME.

Glory to God in the highest, and on earth peace, good-will toward men.

No. 2. E.

PHILLIPS CHIME.

Oh! come, let us worship, and bow down; let us kneel before the Lord, our Maker.

No. 3. F♯.

PHILLIPS CHIME.

Holy, holy, holy Lord God Almighty.

No. 4. G.

PHILLIPS CHIME.

Praise ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power. Make a joyful noise unto God.

No. 5. G♯.

PHILLIPS CHIME.

Oh! bless our God, ye people, and make the voice of his praise to be heard. Enter into his gates with thanksgiving, and into his courts with praise.

No. 6. A.

PHILLIPS CHIME.

Worship the Lord in the beauty of holiness.

No. 7. A♯.

PHILLIPS CHIME.

Let him that is athirst come; and whosoever will, let him take the water of life freely.

No. 8. B.

PHILLIPS CHIME.

This is life eternal, that they might know thee, the only true God; and Jesus Christ, whom thou hast sent.

No. 9. C.

PHILLIPS CHIME.

Our Father who art in heaven, hallowed be thy name.

No. 10. C♯.

PHILLIPS CHIME.

THY KINGDOM COME; THY WILL BE DONE.

No. 11. D.

PHILLIPS CHIME.

AWAKE TO RIGHTEOUSNESS, AND SIN NOT.

No. 12. D♯.

PHILLIPS CHIME.

BY GRACE ARE YE SAVED, THROUGH FAITH.

No. 13. E.

PHILLIPS CHIME.

GROW IN GRACE, AND IN THE KNOWLEDGE OF OUR LORD AND SAVIOUR JESUS CHRIST.

No. 14. F♯.

PHILLIPS CHIME.

LET BROTHERLY LOVE CONTINUE.

No. 15. G.

PHILLIPS CHIME.

THANKS BE TO GOD, WHO GIVETH US THE VICTORY THROUGH OUR LORD JESUS CHRIST.

On the opposite side of this bell: —

HON. JONATHAN PHILLIPS DIED JULY 29, 1860, AGED 82 YEARS.

No. 16. A.

PHILLIPS CHIME.

BLESSED IS THE PEOPLE THAT KNOW THE JOYFUL SOUND.

On the opposite side of this bell: —

ADDED APRIL, 1862.

The diameter and weight of the several bells are as follows: —

No.	Diameter.	Weight.
1	55 inches	3,158½ lbs.
2	48⅜ „	2,196 „
3	44⅛ „	1,694 „
4	40¾ „	1,367 „
5	38½ „	1,144 „
6	36½ „	972 „
7	34⅜ „	795 „
8	33 „	725 „
9	31 „	619 „
10	29 „	493½ „
11	27⅝ „	444½ „
12	26 „	373½ „
13	25¾ „	383½ „
14	22¼ „	235 „
15	21 „	207½ „
16	19½ „	155 „
	Total weight	14,963 lbs.

THE ORGAN.

A brief description of this instrument was given in one of our public journals, soon after its erection in the church; the greater part of which we are glad to copy: —

. . . This organ will be found to be far superior, in point of power and fulness, to any one of similar size yet built in this country. It possesses a quality seldom found in our largest organs, namely, that each manual is complete and positive in its character; while we may further remark, that the solo-stops are fully up to the high reputation of the builders in this important department of organ-building.

The organ has three manuals, of a compass of fifty-six notes each, from C 8 feet to G in alt; and a pedal of twenty-seven notes' compass, from C 16 feet to D; comprising eighteen hundred and seventy-two pipes. There are forty-four registers, disposed in the following manner: eleven in the great-organ, nine in the

choir-organ, twelve in the swell, four in the pedal, and eight mechanical, or couplers, so called. We subjoin a list of the names of these stops, with their arrangement: —

1. *Great-organ.* — Double Diapason, Open Diapason, Clarabella and St^{d} Diapason, German Gamba, Flute Harmonique (blank), Principal, Twelfth, Fifteenth, Mixture, Trumpet, Clarion (blank).

2. *Choir-organ.* — Æolina, Dulciana, Keraulophon, St^{d} Diapason, Melodia, Octave Viol d'Amour, Flute à Cheminée, Picolo, Clarionet.

3. *Swell-organ.* — Bourdon Bass, Bourdon Treble, Open Diapason, Salicional, St^{d} Diapason, Principal, Flute Harmonique, Mixture, Teneroon Trumpet, Trumpet, Oboe, Clarion (blank).

4. *Pedal-organ.* — Double Open Diapason, Double Dulciana, St^{d} Quint, Violoncello.

5. *Couplers, &c.* — Great to Pedals, Swell to Pedals, Choir to Pedals, Swell to Great, Swell to Choir, Tremulant Swell, Bellows Signal, Pedal Check.

It is particularly gratifying, in this instance, to be able to call attention to that most important feature in organ-building, — the excellence of the mechanical arrangements which constitute the perfect *action* of the instrument. This is, however, nothing more than was to have been expected of the builders, if we were to take only the experience of the society, as connected with their former organ, from the same thorough and experienced establishment. The organ placed by them in the late Federal-street church stood for eighteen years, without one dollar of extra expense laid out upon it; and was kept in complete tune, throughout the whole period of its use there, for less than one-half the amount usually paid for tuning organs of its class from year to year. It was found in excellent order on taking it down; and has been sold to, and set up in, the new Catholic church in Charlestown, where it again discourses most excellent music.

The specification for the new instrument was drawn up by Mr. Willcox, in connection with B. F. White, Esq., Treasurer of the society, who, for nearly twenty years, has had the chief charge of their musical arrangements. Owing to the unusual loftiness of the vaulted ceiling of the interior of the church, the full capacity of this noble instrument will be brought out under circumstances the most favorable to its fine effect; and we shall not be surprised, if, after a full hearing of its qualities, it should be generally assigned to the highest place among the many excellent church-organs at present existing in the city.

Order of Services

AT THE

LAYING OF THE CORNER-STONE,

MAY 28, 1860.

I. — REMARKS BY THE CHAIRMAN OF THE STANDING COMMITTEE.

II. — READING OF SCRIPTURES.

III. — PRAYER BY REV. RUFUS ELLIS.

IV. — HYMN,

WRITTEN FOR THE OCCASION.

WHEN Israel's fane first rose to view,
The ark its walls enclosed,
On tables of the Law alone
The trusting soul reposed.

O heavenly Love, the strength of Law!
Thy covenant ark we bring;
Here build our house of pilgrimage,
Thy endless praise to sing.

The Saviour in this hallowed hour
  Renews his promise dear,
The Guide, the Comforter to send,
  Our waiting souls to cheer.

His Gospel is our corner-stone,
  Its promises our stay;
The stone the builders set at nought
  We hail with joy to-day.

Father Divine! our grateful hearts,
  In faith and hope and love,
Upon this corner-stone we lay,
  Thence to be borne above.

V. — STATEMENT BY THE BUILDING COMMITTEE.

VI. — LAYING OF CORNER-STONE.

VII. — ADDRESS BY THE MINISTER OF THE SOCIETY.

VIII. — DOXOLOGY.

From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung
Through every land, by every tongue.

Eternal are thy mercies, Lord!
Eternal truth attends thy word:
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

IX. — BENEDICTION.

In a cavity beneath the corner-stone, at the south-east corner of the building, was placed a metallic box ($9\frac{1}{4}$ inches long, $5\frac{3}{4}$ wide, and 4 deep), the contents of which are described in a paper also placed within the box.

CONTENTS OF THIS BOX.

Silver plate found under the corner-stone of the Meeting-house erected in 1809.
Silver plate, with inscription, prepared 1860.
MS. description of the Meeting-house to be erected on this spot.
Boston Almanac for 1860, containing description of said Meeting-house.
Boston Almanac for 1859, containing "Sketch of the Back Bay Improvement."
Boston Almanacs for 1843 & 1854, containing representations and historical notices of Boston churches.
A Memorial of the Federal-Street Meeting-house; being the Discourse and Addresses delivered March 13, 1859.
Address and Discourse after the death of Rev Dr. Channing.
Annual Report of the Benevolent Fraternity of Churches, 1860.
Report of Federal Street Branch of Benevolent Fraternity of Churches, 1859.
Report of American Unitarian Association, 1859.
Circular of Sunday School Society.
Report of Children's Mission, 1859.
Report of Warren Street Chapel, 1860.
Cards of Boston Anniversaries, 1860.
Order of Services at Laying of Corner-stone, May 28, 1860.

The inscription on the new plate is as follows: —

THIS edifice was erected by the "Proprietors of the Meeting-house in Federal Street in the town of BOSTON," a religious society of the Congregational order, professing faith in "one GOD, the FATHER," and "one Lord, JESUS CHRIST." It is built to replace the last of three houses of worship, successively occupied at the corner of Long Lane, now Federal Street, and Berry Street, now Channing Street, from which the society were driven by changes in that neighborhood, occasioned by the commercial growth of the city. The first of these structures was opened for public service in 1729; the second was built in 1744; the third was dedicated Nov. 2, 1809: and the corner-stone of the present edifice is laid on this 28th day of May, 1860.

The ministers of the congregation have been

Rev. JOHN MOORHEAD, 1730–1773. Rev. ROBERT ANNAN, 1783–1786.
Rev. JEREMY BELKNAP, 1787–1798. Rev. JOHN SNELLING POPKIN, 1799–1802.
Rev. WILLIAM ELLERY CHANNING, 1803–1842.
Rev. EZRA S. GANNETT, ordained June 30, 1824.

May God prosper our work unto its completion. To Him be the glory.

The pews were appraised by a Committee, "at valuations ranging from $125 to $850, — the lower price being for the least desirable pew in the gallery, and the higher price for each of the six best long pews in the middle aisle: the average of the whole hundred and fifty-six pews being $436; and the aggregate, after deducting pew No. 29, reserved for the pastor, and two pews in the gallery, being $67,260." This appraisal was accepted by the Proprietors, December 30, 1861: and the pews were offered for sale at public auction, on Monday evening, January 13, 1862, when seventy-four pews on the floor of the house, and thirteen in the galleries, were sold; the premium for right of choice amounting to $9,545.

It had been a very dear hope, that, when it should become necessary to adopt a new designation for our church, we might connect with it the name of him to whom so many among us owed their best and deepest religious impressions, and who had given to the Federal-street meeting-house a celebrity that reached beyond the boundaries of our own land. We were precluded from affixing his name to the street by the action of the Commissioners in adopting a schedule of names for the streets on the Back-Bay territory, founded on certain principles of arrangement which they were unwilling to relinquish. It was thought that a few of the contiguous lots on Arlington and Boylston Streets, or possibly the ground held by the society alone, might be called Channing Place; lending to the name of the church local as well as personal associations. A Committee of the Proprietors, to whom these suggestions were referred, however, found such difficulties in the way, that they were led to report adversely, and recommended an application to the Legislature for leave to change the corporate name from "The Proprietors of the Meeting-house in Federal Street, in the town of Boston,"

to "The Proprietors of the Arlington-street Church." The report was accepted; and, on application, an Act to this effect was passed February 6, 1862.

The closing services in the Federal-street meeting-house were held on Sunday, March 13, 1859. On the next two Sundays, the society met in the lecture-room of the Lowell Institute, on Washington Street. The Freeman-place chapel was then hired for two years, and subsequently for three months beyond that time: and there public worship was attended, and the Sunday school held, till the new church was ready for use; with the exception of each summer and the last autumn, when we were indebted to the hospitality of the First Church for the privilege of worshipping with them. They had extended the same kindness to us in the summer of 1858, when the access to Federal Street was made disagreeable by the change going on in Franklin Street. We cannot speak in too warm terms of the pleasant relations we were permitted to hold with the members of the First Church and with their minister. Not only during the heats of summer, when, from its confined situation, the Freeman-place chapel would have been very uncomfortable, but through the autumn, while we were waiting for the completion of our own house, we were cordially welcomed by them; the services being shared by the two ministers. The Federal-street Society at different times expressed their gratitude to "the Pastor, the Standing Committee, and the several members of the First Church," for their kindness in offering the use of their house, and "the courtesy they showed in enabling us to avail ourselves of such invitation." These votes we are happy to insert here, in proof of the permanent feeling of those who were placed under so large an obligation.

"*Resolved*, that in acknowledging the hospitality which has been shown us, we are glad to use the opportunity of expressing

our hope that the relations of Christian sympathy and service which have been strengthened by such hospitality may continue and be constantly growing more intimate between the First Church and the Federal Street society."

"*Resolved*, that in the repeated instances of congregational sympathy extended to us by the First Church, we recognize a claim on our grateful remembrance, which we trust that neither we nor our successors shall be ready to forget.

"*Resolved*, that we sincerely invoke upon the First Church, in its present and future internal relations, the prosperity which God gives to the faithful followers of his Son."

On the evening after the Dedication, Thursday, December 11, an informal and fraternal meeting of the members of the First Church and of the Federal-street Society was held in the new edifice; at which, after an hour or two spent in conversation, with music, addresses were made by Hon. James Savage and the two pastors.

THE LAW-SUIT.

The history of the Federal Street congregation begins in the year 1727, when a body of emigrants from Ireland arrived in Boston; or, more properly, in the year 1729, when one John Little, acting as the agent of "certain persons associated together in the town of Boston, to erect a place of public worship for their own use," said Little being one of these persons as well as their agent, bought of one Henry Deering a certain piece of land, situate on Long Lane and Bury Street, so called, for this purpose. A controversy, however, arose between the congregation and said Little, which was "referred to the arbitration of three persons who, on the 9th day of April, 1735," made their award, viz. that on the payment of a certain sum of money, "the said Little should convey unto the said congregation, or association, the land which, as their agent,

he had previously bought of the said Deering, to hold the same to the said congregation, according to the tenures, and after the same manner as the Church of Scotland hold and enjoy the lands whereon their meeting-houses are erected;" which award took effect by an indenture, executed by Little, June 9, 1735, conveying said premises to George Glen, and others, "for themselves and as a committee chosen and appointed by the rest of the congregation for managing the prudential affairs thereof." From that time for more than a hundred years the congregation held uninterrupted and unmolested possession of the land and meeting-house, having been "made into a corporation" — "entitled to all the privileges they have hitherto enjoyed," (is the language of the Act), "and subject to all the duties they have heretofore been subject to," — by an Act of the Legislature passed June 15, 1805.

On the 22d of September, 1849, a letter was addressed to the Prudential Committee by John C. Adams, Esq., making a formal demand of the premises, in behalf of the "First Associate Reformed Presbyterian Church and Society of Boston;" which demand being disregarded, a suit was brought before the Supreme Judicial Court of the Commonwealth of Massachusetts, sitting as a Court of Equity. In 1850 the Attorney General of the Commonwealth filed his Information, "by and at the relation of

"The Associate Reformed Presbyterian Synod of New York:

The First Associate Reformed Presbyterian Church and Society of Boston:

The Reverend Alexander Blaikie, Pastor of the said Church and Society:

Edward M. Stuart, John Taylor, William Elder, and Samuel Gwynn, Ruling Elders of the said Church and Society, and the Prudential Committee for managing the temporal affairs of the said Society, — for and in behalf of themselves, and the rest of the members of said Church and Society:

And John W. Emery, — all of said Boston:" —

complaining of the use of the premises by the society then holding possession. The ground of this complaint was an allegation, that the deed made by Little, and accepted by the Committee,

"created a trust or charitable estate, of a very high character, to wit, for the support, encouragement, advancement, and perpetuity of the Christian religion, according to a certain and particular form of worship, government, and discipline, and according to a certain and particular faith and belief, . . . known as the Scotch Presbyterian worship, government, discipline and belief;" but that, "in the year 1786, a majority of the congregation belonging to the church in Long Lane, contrary to the intention of the said John Little, as expressed in his deed aforesaid, and contrary to right, resolved themselves into a society different from a Presbyterian society, and different from a society belonging to the Church of Scotland, and have ever since continued other than a Presbyterian society;" — the "Rev. Jeremy Belknap, an Orthodox Congregational minister," having been installed over the church and society as minister and pastor about the year 1787, "he and they" afterwards "totally subverting and destroying the ancient order of things;" — and "the said congregation having, about the year 1815, again changed its form of faith and discipline, and become a Unitarian society," by which change "the said trust, so created by the said John Little and others, became, and was wholly perverted and abused, and misapplied."

The Defendants, in their Answer, signed by Messrs. Thomas Lamb, Stephen Fairbanks, Benjamin F. White, Robert B. Storer, Joseph N. Howe, James M'Gregor, and John H. Rogers, as members of the Prudential Committee,

"deny that the said John Little did establish, or intended to establish, or had any right to establish, any trust for the perpetual, unchangeable use and benefit of either a Presbyterian or Trinitarian society, or of a Congregational and Unitarian society, but that the use created by his said deed was a trust for the use and behoof of such persons as then were, or might thereafter be,

pew-holders in said meeting-house, whether they were Presbyterians, Congregationalists, or Unitarians, such pew-holders being, in point of fact, at the time of such conveyance, attached to the Presbyterian mode of church government and discipline, such conveyance expressing their then preference for that form of worship and discipline; and they further deny that the said John Little, or any other person, did make any charitable gift, or that any public charity whatever was created or provided for; and they submit that, even if any particular use was unchangeably impressed upon the said property, which they expressly deny, yet such use was in favor of, and beneficially to be enjoyed by, the owners of pews in the meeting-house, and was in the nature of a trust for those certain and particular persons, and so was not and could not be a public charity."

They further answer, "that they are informed and believe, that the proprietors of the meeting-house in Long Lane, in August, in the year 1786, did by a unanimous vote of all persons legally or equitably interested in the said land and meetinghouse, embrace the Congregational mode of government," and "that they had a right to change at any time their faith or mode of church government;" and they "admit that the said meetinghouse and lands have continued, from the date of the installation of Rev. Jeremy Belknap until the present time to be used and occupied by a Congregational society, and that, after the date of the said installation, the opinions of the pew-holders and society underwent a gradual change, and they became a Unitarian society," "but they deny that such change of faith was a perversion and abuse of the trust asserted to have been created by the said John Little, and they deny that any trust was created by the said Little."

After delay, occasioned in part by interrogatories addressed to witnesses in Scotland in behalf of the Complainants, a hearing was had before Judge Bigelow, who reported the case for the consideration of the whole Court; and, at the November term, 1854, the case was argued before Hon. Lemuel Shaw, Chief Justice, and Associate Justices Dewey, Metcalf and Bigelow, by Rufus Choate and Richard H. Dana, Esqs., for the relators, and Sidney

Bartlett and George S. Hillard, Esqs., for the respondents. The opinion of the Court was given at the March term 1855, by Chief Justice Shaw, who, with characteristic ability, after defining the parochial and ecclesiastical relations established by law in the Province of Massachusetts, reviewed the case as it had been presented in the Information, the Answer, and the arguments of the counsel; examining the points which had been raised, and upon these several points sustaining the positions taken by the Defendants. This learned and elaborate opinion, valuable for the clear light in which it places the ecclesiastical law of Massachusetts, as well as for its decision on the legal principles involved in the controversy, fills thirty three pages in the third volume of Gray's Reports, and concludes in these words: —

"The conclusions, then, to which the Court have come are these: That by the transactions of 1730 and 1735 between Little, Glen, and their associates, and the deed from Little to Glen and others, they did not intend to form, and did not, in fact, form or found, any public charity, or any charitable foundation whatever; — that it was their intention to establish, and they did establish, a parish and religious society for themselves and their families, their associates, successors, and assigns, and had full right and lawful authority, under the laws of Massachusetts, to adopt such Christian doctrines, form of worship, and church discipline, as were consistent with the dictates of their own consciences, and sense of duty and propriety, and to alter and change the same from time to time; — that the whole property and interest in the land, church edifice, and buildings, remained in the trustees and associates, who, by their united and continued will and action, might control and dispose of them; — that they manifested a desire to organize themselves into a religious society, in conformity, as nearly as practicable, with the doctrines, discipline, and practice of the Church of Scotland, or Presbyterian Church; that if this manifested a preference of that form of worship, and a mutual agreement amongst themselves, in the nature of a trust to and for each other, still it was one which, by mutual consent, and especially

by unanimous consent, they could alter and change for their own benefit; that, by the unanimous vote of the proprietors in 1786, they did alter and change it by the consent of all parties interested in the preservation of that trust, by which it was terminated and discharged; — that if the deed from Little to Glen and others vested the legal estate in them, as trustees in fee, such estate descended to their heirs, and is now outstanding in such heirs, and were it now a question of legal title between such heirs and the respondent society, the facts that the respondents were in possession in 1805 claiming title, that the act then passed declared them seized in fee of the estate as a corporation, their acceptance of the act, and holding under the same peaceably and adversely more than forty years, would be a disseizin of the trustees, and bar of their legal title; and as the respondent society claimed to hold adversely, as well to the *cestuis que trust* as to the trustees, such possession for such length of time is a bar alike to all legal and equitable claims to the estate in controversy.

"*Decree accordingly.*"

The parties who laid claim to the property, the possession of which was confirmed to the Federal Street congregation by this decree, carried up the case on a Writ of Error to the Supreme Court of the United States; seeking to reverse the judgment of the Court in Massachusetts "on the single ground, that there was drawn in question, in the suit in which it was rendered, the validity of a statute of the State of Massachusetts [to wit, the Act of June 15, 1805, 'declaring and confirming the Incorporation of the Proprietors of the meetinghouse in Federal Street, in the town of Boston']; as being repugnant to the Constitution of the United States, and that the decision in said suit was in favor of the validity of said statute." To which averment the Defendants, by their counsel, made reply

"1. That it does not appear by the record, or by necessary intendment therefrom, that the validity of said statute was drawn in controversy in any manner, or upon any grounds whatever.

"2. That, if the above proposition of fact were not well founded, and the validity of said statute was drawn in question on the grounds aforesaid, and the objection was overruled, yet it is clear from the record that the judgment sought to be reversed may be well supported upon various grounds within the exclusive cognizance of the State Court in which it was rendered; and so, upon settled principles, said judgment will not be reversed by this Court."

The case was placed upon the docket of the Court in the December term, 1860, but could not be reached before adjournment. At the December term 1861, the Court signified a wish that the arguments of counsel should be presented in writing; which were accordingly prepared by Caleb Cushing, Esq., for the Claimants, and by Sidney Bartlett, Esq., for the Defendants. The Court delivered its opinion on the 13th of January, 1862; which, as being final in a closely contested case — concerning the result of which, however, the owners of the property never felt any apprehension — we copy in full.

SUPREME COURT OF THE UNITED STATES.

No. 47. — December Term, 1861.

The Attorney General of the Commonwealth of Massachusetts, ex. rel., the Associate Reformed Presbyterian Synod of New York, et al., Plaintiffs in Error,
vs.
The Proprietors of the Meeting-house in Federal street, in the town of Boston.
} In Error to the Supreme Court of the State of Massachusetts, at Boston.

Mr. Justice GRIER delivered the opinion of the Court.

The writ of error in this case suggests, as a foundation for the jurisdiction of this court, "that there was drawn in question the validity of a statute of said Commonwealth, to wit, an act of the legislature passed the 15th day of June, 1805, entitled 'an act declaring and confirming the incorporation of the proprietors of the meeting-house in Federal street, in the town of

Boston,' being repugnant to the Constitution of the United States, and the decision of the court was in favor of the validity of said statute."

Is this suggestion of the writ supported by the record, either by direct averment, or by any necessary intendment?

We think it is not.

1. The decree of the court is, simply, that the bill be dismissed without any reasons alleged for such dismissal.

2. The bill itself raises no such issue; it refers to the act in question, only as conferring the privilege of a corporation on the defendants. It does not aver that the defendants pretend to have title to the property in question by virtue thereof, and challenge its validity.

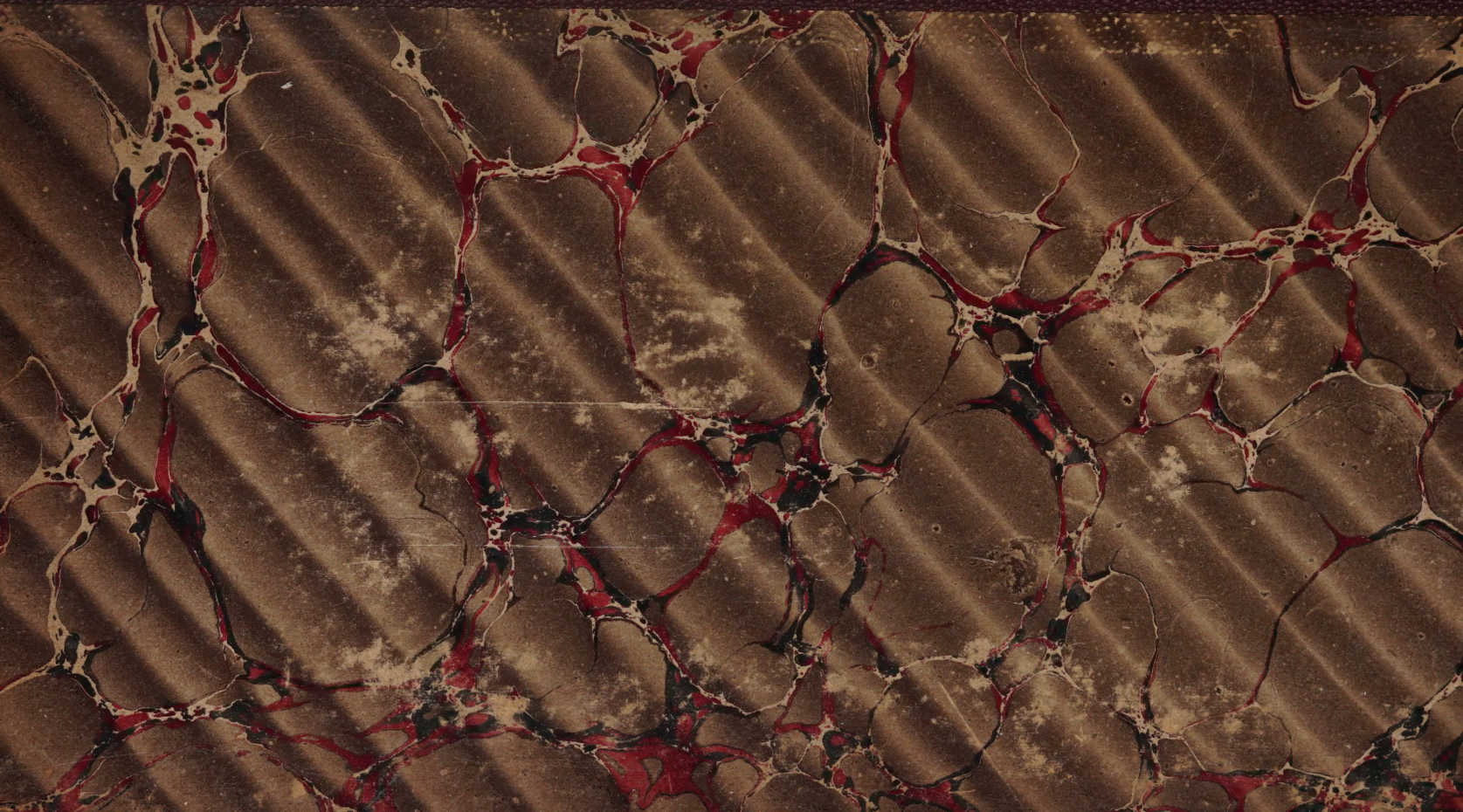
The answer alleges that respondents were incorporated by the act of 1805, and that, "under it, they are the true and sole owners of the premises, and that said act was passed on the application and petition of parties, who, prior thereto, were owners of pews, or tenants in common of the land and the house thereon." It is not alleged that the act "*proprio vigore*" divested the plaintiffs' title and vested it in the corporation, but that the title was vested in the corporation at the request of the owners.

The only questions, therefore, which could arise on these pleadings were, whether the persons who obtained the act of incorporation were the owners, and whether, after an adverse possession of forty years, a court of equity would interfere to disturb the possession of respondents.

The answer takes issue on the charge of the bill, that Little and his associates had contributed land and money to support a public *charity;* it averred that, on a proper construction of the original deed of the premises, the meeting-house was not dedicated to a charitable use, but was erected for their common use, and held by them in proportion to the sums severally contributed; and, consequently, if the representatives of these tenants in common had their rights transferred to the corporation, it was only a transfer of their rights by their consent, and for their own convenience — an enabling act, with which the complainants had no concern. The issue, then, was not on the validity of the act, but on the construction of the original deed or agreement of the parties who

built the meeting-house. The validity of the act of assembly of Massachusetts was not, therefore, drawn in question directly by any averment of the pleadings by the decree, or by any necessary intendment from other averments in the pleadings, or evidence on the record.

The opinion of the State court to be found in 3d Gray, 1, confirms this conclusion.

The case is, therefore, dismissed for want of jurisdiction.

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